The Parish Priest of the Town.

LECTURES BY

JOHN GOTT, D.D.

REVISED EDITION.

Central BAPTIST THEOLOGICAL SEMINARY

KANSAS CITY, KANSAS

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THE PARISH PRIEST OF THE TOWN.

Lectures

DELIVERED IN THE DIVINITY SCHOOL, CAMBRIDGE,

BY

JOHN GOTT, D.D.,

BISHOP OF TRURO.

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TO MY BELOVED CURATES,

WHO HAVE DAILY BEEN

MY BROTHERS AND TRUEST YOKEFELLOWS;

AND TO MY DEAR SONS OF THE CLERGY SCHOOL,

WHO HAVE CHEERED AND INSPIRED MY LIFE,

THESE WORDS ARE DEDICATED.

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NOTE.

THESE Lectures are published as they were given, very roughly and imperfectly, with no pretence to the dignity of a treatise. They are simply thoughts of work, in work.

I owe more than I can express to some of my friends, especially the Hon. and Rev. MAURICE PONSONBY, who revised the Lectures, and to Prebendary GIBSON, the Principal of Wells, who greatly helped me in the Curate's Book-shelf.

NOTE TO THIS EDITION.

THE Curate's Library has been rewritten and brought down to the present time. Principal Gibson has most kindly done this, and Dr. Talbot has helped me much in the groups of Socialism and Science. And I am much indebted to Chancellor Worlledge, of Truro. My own hearty thanks, and those of my Readers, are greatly due to them. There are several other volumes that have helped me much, which I have desired to add, especially a group on Natural Science, but the list is already as long as this little book may bear.

TRENYTHON,
Easter, 1895.

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LECTURES

IN

PASTORAL THEOLOGY.

"O'er the fields of earth lie scattered
Noble fruitage and blossom rare;
Yon City the store has gathered,
And the garner of hearts is there."

BONAR.

I.—HIS DAY.

THE TIME IS SPECIAL, and, if it were not, the earnest thought that it is, and the purpose to make it so, would amply specialise it.

But, when a people is re-writing all its history, because it sees its whole past from a new viewpoint; when it is re-casting its constitution, giving to the masses a personality, an education, and a trust, that they never had before, and have nowhere now save among the English; when the tide of the nation's life is rolling on with a volume and force that seems to make a year equal to a generation; when men are verifying, and either vivifying or sweeping away, all that cannot stand the fire of its crucible:—surely the time is very special, special for the national Church which has to minister to it all, above all special to the pick of the young men who are standing for this year upon the bank of so great a river.

The parish church of to-day differs from that of the beginning of the century, as much as the factory differs from the old hand-loom chamber.

Its congregation consists of men who read the chief speeches of the day, are trained in the thoughts of Cabinet Ministers, and at home in the eloquence of Mr. Gladstone and Mr. Bright, Lord Beaconsfield and Lord Salisbury; their ear is a finer instrument than that which hung upon Simeon and Venn.

The appetite of religion is braced at present by the whole energy and high pressure of our time, and has an edge on it that turns only from the delicacies of the Spiritual Table, desiring above all things the strong meat that is fit for men grown up and hard at work.

The age is exquisitely sensitive, and it is not the sensitiveness of delicacy, but of intense and quickest life, more expectant and more conscious than common ages. A few years ago a leader of a leading French newspaper attributed with a masterly hand every political movement in Europe to religion or its direct opponents. And in talking over our age with one of the most experienced and gifted town clergyman of my acquaintance, it constantly seems to us that every word spoken at present by a leading clergyman is a deed, and every deed is a force.

No one should know better the pulse of our time than he who lives in the heart of it, and has made his cathedral the soul of that heart. Dean Church tells us, "Never was there a time when the hearts of the people so yearned towards their

guides . . . Our obligations seem to be enlarging beyond those of former times . . . Never was there, I believe, a heartier response, not merely to the sympathy and enthusiasm of the young, though that is so remarkable, and with all its risks so inspiring, but from the thoughtful deliberate earnestness of the experienced and mature." (*Human Life.*)

This is a hasty glance at the speciality of our time. And *it rises to its strength in our towns.*

As it runs through our streets, the stream of life grows into a river. In large towns the good is better than elsewhere for three reasons; it resists more temptation, calling out its whole strength and endurance; it is surrounded with misery, developing its charity and sacrifice; and its environment of means of grace, and the Communion of Saints, is fuller and richer. In large towns the *bad* also is worse, *its* environment too is congenial and very fertile. So on both sides life is more intense.

We increase with a speed that has some awe in it. My own town grows 7000 souls a year. The spiritual meaning of this fact I have no gift to read. It is more than the birth-rate,—two lads are always on the road from the village to the town, the quick, clever, ambitious boy who means to climb, and the fast or vicious boy who seeks the license and the like-minded of a large town; and these two lads add even more force than volume to the river of town life.

Its friction adds greatly to the nerve and excite-

ment of a city; the friction of numbers, of competition, of conflicting interests between master and man, of great wealth and utter poverty, of saintly devotion and loathsome bestiality. Friction is a force that even mechanics have to recognise, how much more the divine science of God in man.

Remember that great towns represent a great impulse that is moving our race. Their present occurrence seems due to a rarely happy time of public institutions, plenty of work well rewarded, and a masterly factory system. This impulse cannot help carrying on the Church somewhither. It will affect it, and be in return affected by it, as the impulses of the tenth, thirteenth, and sixteenth centuries and the Church mutually told upon each other.

And when the Church is the living, lifegiving, soul of our great towns, it will develop a new phase of manifold life, some new spiritual colour and form will bear witness to a new divine energy, some prophecy will be fulfilled, some Christian grace will illumine the world, which at present we know not, or know very slightly. Some new beauty of Holiness, or attribute of God, or gift of the Holy Ghost will renew the Church. How grand and Eucharistal a day is ours or our children's. May our Lord fit us for so noble a task, that He may be glorified, and He alone.

Of all this the parish priest is the personal soul, all this he brings into living touch with God; between all these jarring interests he is the sacred link. What, then, must be the parish priest him-

self? especially in those towns into which four-fifths of England has gathered itself?

This is the thought I lay before you in these lectures,—the parish priest of the modern town.

And, first, *how does he differ from his brother in the country village*?

(1) In *organization*,—necessary, manifold, penetrating everywhere in the town.

(2) In *high pressure*, which conditions every character and almost every act in a commercial congregation.

(3) In the *intricacies of conscience*, affected by trade, theatres, mass life in factories and shops, and countless forms of Dissent.

(4) In the indifference of a hostile character easily developed into active agencies of *unbelief*, through which a young man has daily to run the gauntlet.

On the other hand, *the country Rector* has his advantages, and contributes to the Church of the land gifts as costly and great, if not more so, than his brother of the city. Surely a holiness is given him, hard to win in the spiritual fuss of town life; and a well-filled leisure is his, out of which he comes forth to conduct Missions and Retreats with reserves of calm strength that are above all price.

But of that I know little. The first day of my Diaconate I was given charge over a district of 8000 souls, and that day was the true sample of my life till to-day. Therefore I can only tell you of those things that have made up my life for nearly thirty years.

A young Southerner, coming to a Curacy in my town, reached our outer station as a November sun had just gone down amid earthborn clouds of smoke, and when the guard told him he was in Leeds, he only asked when the next express returned to the South, and he took his ticket home again. It was the guard who told me, and he and I thought the young man did the best thing he could, for us at least. But had he penetrated the interior of our life, he would have found a grip of his hand, an eye bright with intelligence, and a heart rich in poetic feeling, that makes a man worth knowing and a Christian well worth ministering to.

The late Professor Mozley never wrote anything more fairly or powerfully than his portrait of the middle classes and the poetry of their life (University Sermons, 268–272, 2nd Ed.). See Appendix V.

I give *my six Lectures* on these points of a Parish Priest's life in a town.

I. His Day—in his Study, Schools, Society.

II. His Organization—of all his manifold "Helps."

III. As a Preacher—knowing both God and Man.

IV. Among his own Sheep—Communicants, Candidates, Sick.

V. With other Sheep, not of this Fold—Dissenters—Infidels.

VI. With his Lord—in his Church, Chamber, and the renewal of his vows.

My first subject is the Parish Priest's Day, his

common every day, and in it I take up three points:—(α.) Study; (β.) Schools; (γ.) Society, i.e.

(α.) His private day, on its mental side.

(β.) His parochial day, on its mental side.

(γ.) His social day, partly on its mental side, partly on its recreation side.

(α.) *The daily study of the Town Parish Priest.*

(1) *Its need.*

In a large tailor's shop in my parish, the workmen employ one of their number, at full tailor's wage, to read the newspapers to them as they sit and sew.

In every quarter of the town and its suburbs free libraries are crowded in meal-time and the winter evenings.

In progressive Clubs the questions of the hour, especially political and religious subjects, are freely discussed.

In the 1000 mechanics' shops, patents ever new quicken and deepen the brain.

In the technical schools that thrive in every town, the brighter lads learn the newest art, English and foreign, and some of the principles that lie underneath it.

In the Yorkshire College the young working men of promise mix their best thoughts with those of Cambridge and Oxford professors.

All these men and their teachers come to Church if they find there someone to teach them real things about a real life. But they test their sermons as they test their cloth or steel, and woe to the dealer

in any goods spiritual or material that will not wear. They go to another shop or do without.

At the beginning of the last century, in an age when the middle and lower classes were hardly educated in the outlandish Isle of Man, our saintly Bishop Wilson wrote words whose force has multiplied since his death,—"Ignorance in pastors, forasmuch as it is likely to destroy the foundation, is sometimes worse than vice itself, being the occasion of superstition, disorders, and infinite evil consequences, taking error for truth and truth for error." (*Sacra Privata*, 258.) Read Bull's Sermon on "The Priest's Office, difficult and dangerous."

(2) *Its supply.*

It is not learned sermons that they want, they rather suspect all varnished goods. But they think they have a right to expect something intelligent; an article that shows the knowledge and labour of a skilled workman like themselves. Rightly or wrongly, they have an idea that there are a good many quacks about, and ministers who do not take as much pains about their work as a true artisan puts into his.

Have you noticed a characteristic of our chief Home Missioners, i. e. the men who have least room for dogma or Scientific Christianity in their method of preaching? But they are thoughtful students of doctrine. Two of them lately told me they read Wilberforce on the Incarnation together every Advent, and similar books at other seasons of the

Church year. A senior wrangler told me he considered another missioner a true theologian, while two others keep Schools of Theology for those who work under them.

You need not stop to think whether your sermon be learned or simple, if it be only real, real help given heartily by one who has both really needed, and found it, for himself; the converted preacher can convert, the penitent can awake penitence; if he has risen from his knees to write, some at least of his hearers will go down on their knees after he has finished his sermon. The preacher who comes fresh from his Lord's Presence will put fresh meaning into familiar truth, and fresh grace into weary lives, and at the end of the Sermon many a heart will bless him as he blesses them.

I am not thinking about *reading up for sermons*, it is as valueless as any reading can be. If you mean to teach our townsmen things they will come again to hear, your mind must not be like a carrier's cart bringing other people's thoughts to market; let your mind be a field in which wiser men's thoughts are sown, to bring forth some thirty, sixty, hundred fold, not at once, but "in due season."

The two readings are not different ways of doing the same thing, they do different things,—the reader for immediate use displays his second-hand wares, more or less the worse for their passage through him; but he who reads for God's sake, digests and assimilates his food, and it comes out in the nerve of his nerve, and the mind of his mind.

"For God's sake,"—a grand cause for study, that makes a grand student. "For God's sake,"—to find God in our books, to read Him between the lines; this simplifies the hardest passage and ennobles the simplest. "For God's sake,"—reading to please God, to gain the mind of Christ, to offer Him a reasonable service, to love Him with all one's *mind*, as well as with all one's heart.

You remember Archbishop Bradwardine's prayer, which Bishop Andrewes adopted as his own :—

"Teipsum, Deus meus, Teipsum, propter Teipsum, super alia cuncta amo. Teipsum desidero. Teipsum finaliter concupisco. Teipsum, propter Teipsum, non aliud quodlibet, semper et in omnibus hactenus quaero . . . Si non Teipsum mihi donaveris, nihil donas . . . Fac igitur, optime Deus meus, ut in vita praesenti semper Teipsum, propter Teipsum, amem prae omnibus, quaeram in omnibus, et tandem in futuro inveniam, et teneam in aeternum."

The only reading for ready use that quickens and deepens one's mind, is the study of a few first-rate books, read straight through for some weekly class of educated people on some consecutive subject that fills a winter; such as the Psalter, or the connection of the Old and New Testament, or the divine Gospel of St. John; for there is a virtue in systematic reading, and in a great subject carefully worked through, a divine virtue that hides itself from the man who only goes to his shelves to find straw to hold together his poor unbaked clay.

In times like ours some great subject comes up every other year,—the Athanasian Creed, After death, etc.,—read what has been written at different times about it, make a note-book on it, any way digest it.

There is no subject of study so constantly suggested by God Himself, throughout the Bible, as Church history; without it the present is chaos, and the future a blank; and history is so new a study,—new lights, new materials, new interlacings, are rising up all around us every year.

Junior Clerical Societies encourage and help our study in every large town now-a-days, and our guild, or young men's class, often suggests a subject of the day that is exercising the public mind, and wants the knowledge and wisdom we alone can earn for it.

Nor does the mischief of this read and run style stop here. If it were only a huckster's way of picking up and puffing off any trifles of the mind that would not sell in the ordinary way of business, it would be unworthy enough; but it spoils the *preacher's* mind as well as that of his *people*. It becomes a substitute for thought. This reader falls quickly into a preacher, who chooses his text, opens his Index Rerum, or his concordances, or row of sermons, or whatever spiritual encyclopaedia he haunts, he dives into his "Dictionary of the Bible" for facts, and some popular author for fancies, till his own intelligence is starved, losing its energy by want of use, and its growth by unwholesome food,

and before he is a Vicar he has ceased to think, and his people follow him. Ah, if you find yourself falling into this way, you had better bring your books together as those men of Ephesus, and burn them before all men, for to you they are no longer a Communion of Saints, but only the handbooks of curious arts, the art of reading without mind, and of preaching without a soul.

You remember Sir Walter Scott was asked one day to state the difference between himself and his imitators. "They read to illustrate their writings," he answered, "while I write to illustrate my reading."

And how shall we find time for study in a town parish?

A city day has more time than a village day. Our work is far more compact; our people have their mind always in gear; when we call, we generally find their inner machinery at work, and ready to lay hold of our purpose and weave our thoughts at once into their own; so that we save valuable time in both these ways.

Above all, our own mind is under the blessed influence of *high pressure*. My great predecessor in Leeds received a letter one morning from the editor of the *Quarterly*, asking him for an article. He indignantly replied that he was overworked already, and could do no more. The editor answered that this was the chief reason he had asked him, for it was only a hard-worked man that could write a good article. Dr. Hook obeyed,

and the public agreed with the editor's theory. Let me take this opportunity of acknowledging a long debt of gratitude and service to high pressure, without which I should have done only one-third of the little I have tried to do. Properly used, it has as much motive power in a *man* as it has in an *engine*. Improperly used, it is like all other strong forces, dangerous, if not deadly. Owing mainly to its hourly presence in town life, study becomes possible, and a little goes a long way.

A deacon's morning should generally be his own, except the two half-hours of Morning Service and teaching in the Day School. If he fails to secure it there is a personal fault in his day—his own, his Vicar's, or his Bishop's. And it is a fault easily removable. Part of these mornings have of course to be used in sermon work, but a couple of hours are due to the culture of the mind that is gaining the Mind of Christ.

When you are a priest, and your spiritual children or clients become more numerous every year, you will find your only time for reading is taken from your bed; before others are up, or after they have gone to rest, becomes the only leisure you can call your own.

Early in the morning is still the time for the gatherer of manna. When the sun is well up it melts. In the few golden details of our Lord's life, "*πρωὶ ἔννυχα λίαν*" was the only hour He considered His own. And after His Resurrection, when His time had risen into Eternity,

it was still in the early cool of the day that He was wont to come down and talk with His Apostles. "When day was now breaking" He stood on the beach and gave them the second draught of fishes, and restored to Simon Peter a mission nobler and more loving than that he had forfeited; and to her from whom he had cast seven devils He appeared "early, while it was yet dark;" and made her the apostle of His Resurrection.

Dr. Hook rose at four; so did a very different man, S. Vincent de Paul; so did another as different, John Wesley; Bishop Wordsworth of Lincoln was in his study also at six; so is every Wesleyan student as long as he keeps his rule.

As for *the books you read*, I have no list to give you, only have a standard work always in hand. Information is only a secondary use of study. More knowledge is necessary, but it is only the material part, as it were the body, of wisdom. To keep your mind a current stream instead of a stagnant and corrupting pool, to hold communion with the holiest and truest sons and fathers of the Church, to open up a sympathy with minds around you that otherwise are foreign to your own,—these are the nobler uses of our books. For these causes study must be part of our life.

If it be a secular author, remember Charles Lamb saying grace before reading *Shakespeare*. "One thing alone is necessary: the possession of God. All the senses, all forces of soul and spirit, all external means, are but so many vistas opening

on the Divine, so many ways of glory and enjoying God," wrote Amiel, Professor of Philosophy at Geneva, and his journal describes him habitually "rising before day, and lighting his lamp, he went to his desk, as to an altar." And if that layman who daily breathed an infidel atmosphere could so consecrate his secular studies, how inspired and revealing may be those of the Christian Priest who lives in the air of the Presence of God. But the boundary between sacred and profane lies inside us. To some readers the Bible itself is a common book, to others George Eliot's pages are sacred. The spirit of a book descends upon it as we open it reverently, invoking the inspiration of the Divine Teacher, and conscious of the Presence of Him Who spoke to the writer. And the mind of a book is a partnership between author and reader, for if you read aright you read into the page richer and holier thoughts than the printer engraved there, there is a marriage between Teacher and Student which brings forth a holy family of thoughts and meanings that the barren reader knows nothing of.

No two counsellors would give you the same list of books. I have never read another man's that fitted me, and they are all far too large for a town clergyman. These few principles may help you.

Study the Bible at first hand, this amount of original reading is within reach of us all, and it is the foundation of all true knowledge, sacred or secular. Avoid commentaries till you have wrestled with the Divine Interpreter Himself, our

brain was not given us to understand commentaries, but to understand the Book on which they comment; they are helps, not subjects, of thought. Our Master's counsel grows in grasp and value with every generation. "The Scribe instructed unto the Kingdom of Heaven is like unto an householder who bringeth forth out of his treasure things new and old." Study, as well as use, the Prayer-book; the history, growth, and science of Devotion are a noble province of the Kingdom of God; the ancient Liturgies are the true treasury of Devotion, they will enrich all your prayers, and their spirit will surely pass into you.

Read some of the Fathers, and some of the newest and best books. The past and the present are to us rank confusion each without the other. To drink of the spirit of another age enlarges and liberates one's mind, and sends one back to one's own age with a temper at once more masterly and more serviceful.

To know this or that is a small matter, and unless you are a good general, a large array of facts, like a large army of men, only hinders and defeats you.

There are only two subjects to know—God and man, their intercommunion and their discord; all other facts and thoughts speak coherently to us as they are arranged under these two heads. They only quicken into life as they are touched by these two creative powers.

Subdivisions are often helpful; e.g. let your books, newspapers, conversations, accompany you

along the line of the Education of the world, or Comparative Theology, or the Connection between the worlds that are seen and unseen, etc. The line itself does not matter much, but without a line you have neither direction nor road for your thoughts to travel and advance.

And if your *memory* is bad, remember the Eastern hermit's answer to his scholar, who said it was no use learning for he soon forgot it all. "Take my basin, in which I have just dined, to the spring, my son, and bring it me full of water." And, as the lad returned, the master emptied the water on the desert sand. "Look," said he, "it is all gone, and yet is not my basin the purer and brighter? So will thy mind be, though thou forgettest to-morrow all I have taught thee to-day." Memory is a mechanical, not a chemical, substance; it only retains in its own precise form the ideas and facts that enter us, so that a thoughtful reader with a *good* memory reproduces his reading in the same formula by which he received it, while the thoughtful reader with a *bad* memory reproduces it in a fresh and original cast, transfigured by his own character as it passes through the chambers of his inner life.

(β.) *The Parish Priest in his Day School.*

Ten years ago the average parish had of course its Day School. This is by no means the case to-day. In my own town, where we build a church

a-year, none of the parishes that have been formed since Mr. Forster's Act of 1870 have a day school.

In choosing your curacy your first main requirements will probably be,—a town population, Weekly Communion, Daily Service, and a congenial Vicar, who is a master of curates, and has the art of training them (of whom you know something from his curates' point of view). Your secondary set of requirements will be,—a Day School, time for reading, etc.

Nearly half your day scholars do not frequent your Rooms on Sunday. The former alone are under a compulsory by-law.

On Sunday you have hardly an hour of pure teaching; on the week-days you have three hours. In the one case your teachers are volunteers; in the other case, professionals. Therefore the Sunday School is no substitute for the Day School. You cannot do your best without it, and its fruits grow fit for Paradise; but the two fields are as different as a vineyard and a wheat-crop. Both are sacramental, though their results are distinct.

In your day school you have your parish in its plastic condition; through it you have an agent, an ambassador, in most of your houses; it gives you a living key to all its parents.

The mayor of a German town was a mayor indeed, who took off his hat as he entered the common school of his city, and when his companions asked him the cause of such an unusual

treatment of a German hat, he replied, "I stand uncovered before the mayors of a better generation."

For two other reasons let me press on you this Shepherdhood of the Lambs of Christ's Flock :—

(1) There is a growing neglect of this day-school fold. *The masters* are tending towards a tradesman's view of their work; they are beginning to live two, three, and sometimes five miles away, and they hasten home, when the clock strikes, to spend their evenings with their roses or their friends; but they used to make a garden of their schoolyard, and their children used to know them as the truest of their friends.

The pressure of examination, whose codes and minutes are new almost yearly, evermore screwing up the living furniture of the school; the competition of the Board School, whose favour ever increases with Government, and whose purse is bottomless,—these two things hang like a sword over the schoolmaster of the period, and he is sorely tempted to eye his scholars as investment for a larger grant, or as victims to lay upon the altar of competitive examination, that Moloch of the nineteenth century, through whose fires we are passing our children.

(2) This is the case of the master, but the *Pastor* can raise his head above all these clouds of temptation. He, he alone, may be the saviour of these little ones. He meets the Inspector as man meets man. The examination falls far short of his goal. He can still call his heart his own, and may

be the father of his children. No hireling he, but "the good shepherd, who calleth his own sheep by name and leadeth them out; he goeth before them, and the lambs follow him, for they know his voice."

And yet an old friend of mine, a national schoolmaster, with a large experience as the secretary of a masters' association, tells me that curates are letting day-schools alone.

In one of the chief towns of England I am told on reliable authority that only 16% of clergy teach their Pupil Teachers, and 25% the children of their Day Schools. If this be so, the days of Church Education are numbered. For what is the essential difference between the Board and the National systems? Not our voluntary income, nor even our Catechism, but the living agent of the Church, who personifies the Catechism, and ever deals with the young ones as children of God and heirs of the Kingdom.

The Board Schools have for a little while an equipment and an organization that leave many Church Schools far behind; their material is frequently newer and larger than our own; though this need not long be the case: but the *personnel* of our own Schools is better; our managers, if they are true men, are a force of great educational value, and our Board Schools want the main ingredient of our staff, they have no one who takes the part of the parish priest, their play wants its Hamlet.

But if you, my young brothers, are to rise up and take this part, you must give yourselves to it wholly, and prepare yourselves as men on whom

shall presently fall the main character of a play greater than Hamlet.

And how will you do it?

1. You must first make a study of the professional teacher. Recollect he has been taught, more carefully than any other class of men, the *Art* of Teaching. He has studied its theory at a technical College, and he has practised it under trained masters from his boyhood. In that art let him be your master, watch him narrowly, make a study of him. Especially frequent your Infant School; there the art generally reaches its most beautiful and finished results. In it you will find refreshment when you are jaded, and laughing eyes when your heart has sunk low in your parish disappointments, as well as lessons of discipline almost miraculous; and here the spirit of teaching is at home.

2. But let me warn you never to aim at their style of School-work; its object, and its method are altogether different to ours. *They* aim at the Annual Inspection, *we* at the citizenship of their life grown up. *Their* focus is at hand, *ours* is distant and infinite. They are right, but if we copy them we shall be wrong. Their method will greatly help us, but it can never be exactly our own, for they are professional schoolmasters, and we are parish priests in our School; we can no more do their work than they can do ours, and any attempt we make to play their part only breeds confusion.

We teach with less effect, but with more influence; *their* touch is on the brain, *ours* is laid reverently on the heart of the child. Its moral powers rise up as we enter school, and bow before us as we leave. *They* offer to the boy the advantages and the methods of knowledge, *we* offer its service and its fruits; *they order* their children to be truthful and honest, *we give* them the power of becoming so.

The first task set to a new Curate by the Schoolmaster is the preparation of the children for the next Religious Examination. I suppose you must try your best with it, but your best leaves it still nothing nobler than a task set you by a Schoolmaster. The better you succeed, the surer and deeper is your failure. For a competitive examination, especially a religious one, is the most unspiritual occupation of a mind. Inspiration and cram are as contrary, the one to the other, as the spirit and the flesh; and as the Inspector leaves your class, either the Master will look at you with disgust and contempt, or your priestly conscience will condemn you for making merchandise of the grace of God.

As soon as you can, hand over to your Master the *task*, and reserve to yourself the *gift*. Look to the *private prayers* of your children, make them write them down for you; this will give you a new and deeper insight into the life of their parents; it will unlock a door of the child's own soul to you, a door not often unlocked in English people. And it will enable you to explain prayer, which is a

great mystery to some children, and to give good prayers to the many who are very imperfectly furnished in this respect.

And yet, when it falls to your lot to prepare your children for the Inspector, you may turn it to good account, by gaining the habit of testing your work, and proving your lessons, whether they will bear examination or not, and you will find it good always to begin your lesson by asking a few questions on the subject you have taught them before.

What then will be left for your own teaching? The Life of our Lord; first, in the Body of His Flesh; secondly, in the Body—His Church. Shew them how the Church of England was founded on Pentecost, and trace with clear and loving finger her long-drawn lineage. If you want heroism, chivalry, or even romance, you will find it best in that noblest Epic.

Or take Genesis in hand; Luther was right, "Nihil pulchrius, nihil utilius Genesi." A revelation, in fitting language, to the Childhood of the World, it contains lessons for all time. Jukes and Fairbairn will make typology of the Old Testament a living and practical course of teaching.

Or reveal to them the story and rhythm of the Prayer-book; and if no childish eye glistens with inward fire, be sure the fault is not in the book, nor yet in the child.

The Catechism, if you only understand it, is at least as interesting as *Pilgrim's Progress*.

Let the master prepare his School for all examinations, while you touch your children with the Finger of God.

You will at some time or other have *a private School* in your parish, a house to be frequented by the Clergyman. The master or mistress will probably welcome you, if for no higher reason, for the prestige you give to their School. Perhaps you will only have time for a monthly lesson, but even this will give you an influence that will draw many a young and struggling life to you in its after hours of temptation or despair. Letters will reach you afterwards from death-beds, and foreign lands, and Belgravia, and places of sin, from those who have first found some one to care for their soul in a place where they least expected or desired it, even in their dull school-room or in the giddiness of seventeen.

Such a ministry to school-girls has been admirably painted by G. Eliot: "The middle aged, who have lived through their strongest emotions, but are yet in the time when memory is still half passionate and not merely contemplative, should surely be a sort of natural priesthood, whom life has disciplined and consecrated to be the refuge and rescue of early stumblers, and victims of self-despair. Most of us, in some moment of our young lives, would have welcomed a priest of that natural order in any sort of canonicals or uncanonicals, but had to scramble upwards into all the difficulties of nineteen without any such aid, as Maggie did." (*Mill on the Floss*, 403.)

You will remember that this portrait is sketched in a room where the Clergyman of the story, a worthy and kindly man, is passing by on the other side of the girl who wanted him.

(γ.) *Society.*

So the day runs its course, the afternoon has been filled with pastoral visiting of many kinds, the evening draws on, and if you have no night school or class, the thought comes up, how shall I spend it? Any way *spend it*, be sure and get its true value, of rest or recreation if your weary nature needs it, as it often should do; mixing among the more educated and no less tempted, often more tempted, members of your Church and neighbourhood. Have you not read Professor Mozley's masterly sermon on "Our duty to our equals"? an article of the law greatly neglected, and by no one more than the energetic Curate of a large town. I have heard of a lady requiring her Clergyman, and, knowing she could only obtain his help by stratagem, sent to tell him a poor woman wished to see him; and, if the end justifies the means, she was right in that case.

The Priest of the town has very different society to his brother in the city or the village, and his ministry to it is different, more *difficult* and more *needed*.

In the village—a few neighbouring Squires and Clergy afford more room for recreation than ministry.

In the city—the close, the palace, and the

fragments and remnants of old families, give more play to the culture and the courtesies of the evening than to its responsibilities.

But *in the commercial town*, with its *nouveaux riches*, its many parties every evening, its unbalanced intelligence, its intellectual gifts trained mainly in the schools of business and society, its brain so keen, so clear, so admirably practical, distrusting and proving everything; here the true parish priest has gifts both to give and receive, on which the life of his people and himself will greatly depend.

If *dinner parties* are worldly, whose fault is it, save his whose influence was given him to hallow them? And this is the consecration of his own gentle birth and good breeding; it was partly for this that your inborn tact, and natural dignity, and acquired accomplishments, have been given to you, and ordained in you.

As you enter a drawing-room, are you not introduced to strangers as "our Curate," or "our Vicar?" As you enter the dining-room, is it not to you that every ear first listens, as you say the grace? "We always do good or harm to others by the manner of our conversation; we either confirm them in sin, or awaken them to piety." (Bishop Wilson's *Sacra Privata*, 312.)

Those who looked beneath the surface in the reign of the First George saw the altar fires of England sinking down into a trembling spark. In that time a Bishop wrote "the want of Religious

discourse is one of the chief causes of the decay of Christian piety. Hearts, truly touched with the love of God, will communicate light and heat to others in their ordinary conversation." (*Bishop Wilson*, 300.)

Dress then your soul as well as your body for society; enter it with a private introit; realise every guest of man who meets you, as a guest also of God, whom He has specially and personally invited on to His earthly world, that He may presently invite him into His heavenly world. For this you need not sermonise, nor force one holy thought into alien conversation. Treat religion as any other subject, neither avoiding nor parading it; keep its door wide open, with a welcome to anyone who enters. Yet a traveller naturally talks of foreign lands, and a statesman of politics, a painter is expected to throw some light on the beauty of art or nature, and a poet cannot converse as a tallow-chandler. Religion does not mean religious subjects so much as the holy handling of every subject; not interlarding it with cant, but touching it with a reverend mind; not talking professionally, but naturally, as you truly think and feel.

If your own religion is real, it will come out just when and how it should; if it is not real, you had better hide it, lest you be found out; and when you go home work at it till it grows real.

Let your most holy Faith be the leaven of your conversation; but the eater does not recognise the yeast, he only knows that the whole loaf is lighter and more tasteful.

"The common Priest, destitute of the spirit of Faith, will always be seen treating divine things as human, the holy Priest treating human things as divine, for they will be elevated by the purity of his intuitions, and the happy influence of the life of Christ which guides him. The thoughts, judgment, words, works of the Priest who is truly a man of Faith are impregnated by that Faith. They all pass through the crucible of his Faith, and so are made perfectly pure and acceptable before God. He spends no time in frivolous thoughts; he does not judge hastily; he is on his guard against everything that seems suggested by passion; he abstains from that talkativeness which is never free from sin, and which often shocks even the worldly; he impresses upon each of his actions, even the most ordinary, the seal of his Faith. He does not eat, drink, take recreation, or sleep like a brute. The Faith which is his rule, raises, ennobles, sanctifies even those lower functions of animal life; and if such actions are sanctioned by his Faith, how much more are those more important works appertaining to his sacred ministry." (*Holiness to the Lord*, 59.)

One who illumined almost every room in England at one time or another with the rare brilliancy of his lighter or deeper mind, was described in his younger days at Court, by a lady writing from the Palace to her daughter at home. "The real delight of this visit is the presence of

Mr. Wilberforce. I never saw a more agreeable man; and if such a Hindoo were to be found, I think he would go far to convert me and lead me to Juggernaut; so it is hard if all who know him are not altogether Christians sooner or later; and, I need not add, for it is a necessary part of his character, that he never parades or brings forward his religious feelings, they are altogether the *climate* of his mind: talents, knowledge, eloquence, liveliness, all evidently Christian; and it is very pleasant to observe the hearty respect and regard with which everyone behaves to him. What good he has in his power —ten talents indeed!" (*Lady Lyttelton, Life of Wilberforce*, 220.)

Ah, you say he had ten talents; and perhaps he had, but what are you and I doing with our one? His secret I never heard, but a less gifted Bishop has shewn us the unseen springs of his own conversation, and this is the prayer by which he became a parish Priest in society. "May that good spirit which appeared in the likeness of tongues of fire, warm my heart, direct my thoughts, and guide my tongue, and give me power to persuade; that by my conversation and example, as well as by my sermons and writings, I may promote the kingdom and interests of my great Master." (*Bishop Wilson*, 308.)

If we are the ordained bridges of Society, in whose heart the happy and the unhappy, the employer and employed, meet and know each

other, the drawing-room is a very fruitful field of our parish. If the manufacturer's family have a ministry to which they are called as clearly as the squire's household in the country village, the call must be brought home to them by us, and the wife and children of the merchant must be led to find the absorbing interest that rises, like water from a fountain, out of the lives of the poor and those who carry the Cross of their Lord. Contact alone can heal the heartburn, and sweep away the jealousy, of those who have been neglected far too much by their employers, and it is our priesthood to effect this living contact. The Church is not a set of opinions, or a mass of people who repeat the same ancient Creed, it is the Divine thing so often revealed in the Bible under many names; it is a "Holy Family," a "Fellowship" and "Communion," common *life* as well as Common *prayer*; "a Body" in which no member suffers without a spasm shooting through all other members. And in the intricacies of our society in great towns, and the class divisions which threaten us more and more, the clergyman is the mediator who alone can make the two into one, and the parish church must be, not only a house, but a brotherhood.

Your culture here gives you not only a knowledge of certain books, but an *entrée* into the book-world, and an instinct that tells you what to read and what to pass by; and you are more or less conversant with wider readers than yourself, and with

students in provinces of knowledge foreign to your own mind. This enables you to *guide the young intellect of your parish*, and to balance it in those who only know one side of a subject. The daughter of one of your richer houses, when she first leaves school, needs much advice in this way. A young merchant is generally glad of this kind of help. He knows nothing of political economy except by hearsay, and you, or your friends, know something of its history and principles. You know how Arnold Toynbee studied this human science in these four schools :—

1. The usual text-books, Adam Smith, Mill, etc.
2. The history of civilization and industry.
3. The homes and hearts of working men.
4. The Church, bringing in the elements of morals, spiritual forces, and membership.

If these be the four schools of the science of large towns, the parish priest of the town knows a good deal about three of them, by which he may help the rising merchant, and weave the Divine threads of social life into the Divine Pattern for which they were made.

A senior wrangler, who owes to science his success in life, tells me the magazine articles that handle his class of knowledge frequently call out all his brain to test their evidence and argument, yet it is the nature of magazines to assert and to forestall, and the man who ripens his college training will be able to advise a standard book on the lines of the article, or on the side that shall balance it.

Society too is God's gift for the recreation of His servants, it is the prelude of His "Enter thou into thy rest," an oasis in the desert journey for recreation.

The carpet-parson may defile its clear refreshment; like the drunkard, he may spoil by excess that which is given to cheer us and send us on our way with gladder heart and kinder sympathies.

But the company of our fellow-men is in itself a bright part of our Lord's providence, a means of giving and receiving much grace, and it has sometimes something almost of the character of a sacrament. What tongue then shall consecrate it, save the tongue of its own parish priest?

Take an illustration from the society of the second century: it is said of St. Ignatius that he longed to know more Christians, and to give them an interest in each other. This is a natural way in which we can contribute our share to the drawing-rooms of our parish. We cannot guide the conversation if we tried, and it would perhaps savour of presumption if we could; but we can often throw a kindness into some sharp criticism that is going on; we can go and talk with some one who seems shy or neglected; we must not argue, but we may quietly give a practical reason for our faith when questions arise about it; if we cannot conquer people by the force of our intellect, we may win them by unaffected humility; we need not assert ourselves, our views, or our cause, but we may commend them by their effect on our own character.

And we shall often gain more than we give; we shall wear off the weariness of our parish work, and we shall humanise our morning study; we shall enlarge and enrich our own mind by living in contact with those who see things from another viewpoint, and from a different training.

In our study we have received, in our school we have given, in society we do both, and before we close the day in sleep we examine our mind upon its gain and loss. We commend our teachers, our scholars, and our friends, to God, with all the mutual influences that have passed between us. We place in His holy keeping, and offer up in the Sacrifice of our Lord, the mind which we have cultivated in the knowledge of Him, and spent in His service.

II.—HIS ORGANIZATION.

A YOUNG student once asked the greatest of English painters how he might succeed in his art. "Know what you have to do, and do it," was the answer. Following this advice, that student rose to no common greatness; and then he wrote, "It is the great principle of success in every direction of human effort. For I believe that failure is less frequently attributable to either insufficiency of means, or impatience of labour, than a confused understanding of the thing actually to be done." (Ruskin, *Seven Lamps*, i.)

This is the great principle of success in the supreme human effort,—serving Christ in saving souls,—"Know what you have to do, and do it."

The Parish Priest of the town has to lay the Hand of his Lord personally on every man, woman, and child in his crowded, ever-changing, streets. The minimum population of a town parish is fixed by the Ecclesiastical Commissioners at 4000, but this gives only a shadow of the difficulty. I have many streets where no family remains a quarter of a year; in these quarters the population is quadrupled for practical purposes, and the unsettled condition of these people produces a like character in their inner man. To fix the spiritual impression

on so volatile a subject needs new resources, of which George Herbert never knew the want. To this ebbing and flowing nature of large wells of life in a town, you must add the lodging-houses, where many hundreds spend a few weeks or nights, in some of which 1000 men remain a little while, as straws in an eddy of the river. And you begin to "know what you have to do." The first thought is that to "do it" is sheer impossibility. The second thought is that inspired couplet of St. Paul's—

> "By myself I can do nothing."
> "In Christ I can do all things."

The third thought is that leading genius of man—organization.

It has been forcibly said, "The highest exertion of genius—the uniting and concentrating effort?"

Into this teeming multitude, ever coming and going, diffuse yourself that you may concentrate yourself through an army of Church-workers, and unite them with your parishioners and yourself "in Christ."

It comes naturally to one in a manufacturing town, for it is simply the principle of a mill with its 1000 to 5000 *employés*, as distinct from the old loom-chamber where the family all worked together. Thoughtfully visit a large factory sometimes, with the master by your side, and you will learn other things than the making of Bessemer.

And when you go to some great oratorio, in

which mill people find themselves so nobly at home, forget the music now and then for a little while, if you can, for to you the orchestra has an interest altogether your own. Drink in that consummate sight of one man, whose back alone you see, whose eye and hand moves the whole chorus as one man, through them moving you yourself as though you were akin to him. Professor Donkin once said something about "the almost spiritual properties of harmony." The expression is mathematically true, even to the marvellous organization through which the conductor possesses the soul of his great audience with the abiding spirit of the unseen Master.

So in the Church, as well as in the mill or the music, of a town, necessity creates powers of organizing, powers unfelt before, like unto the powers of God, and enabling arch-powers, far more heavenly than themselves,—Dominions, Powers, Principalities,—to come among us and fulfil their greater calling.

Beware of one danger, for it is both grave and common. The Vicar of 40,000 souls and seven churches warns me that he has "seen men injure their usefulness by rather *overmuch* method, though most clergymen err by having no method at all."

And this, you remember, was Bishop Wilberforce's chief fear for himself when he was consecrated to Oxford, the fear lest he should become a mere organizing Bishop.

System is no substitute for personal dealing with

individual souls. The warm and loving touch of heart to heart, entering daily into the living details of our parish, playing the man among our brothers and sisters, fathers, mothers, children; a *man*, not a machine, ministering to *hearts*, not dealing with *cases;* this surely is more wanted in a great hard, neighbourless town, than anywhere else on our Lord's earth, and happily it is also the life—the only life—of a masterly system.

First gather round you a few kindred souls, as CHURCHWORKERS.

Not too many, not any one, especially at first, for your own powers are limited, and if the leaven be not adequate for the lump, the dough will not rise. Your first selected band must be your second leaven, and so on. Never fear the lack of them; they are there before you, and will come to you by a certain spiritual law of gravitation.

In the most neglected parishes where I have been, there have been a few of the most fervently Christian men and women, shining as stars in a dark night. First individually, at last in a group, realise intensely with these first fruits the state of the case, till they and you, in the conscious Presence of our Lord, catch His sense of sin, His spirit of a Saviour, His love of man, and sacrifice of Himself.

You will find pillars of the Chapel returning to the Church as the sound of living work rises across the town. Men will come and tell you they were dissenters, not for its doctrine, but only for its fervour of work, and when they find employment

in the service of the old Church of England, they join it with heart and hand.

For it is an instinct in each true Christian soul to save others. It is a law of the spiritual life that Eve tempted tempts Adam, and Saul converted converts the world.

The self-sacrifice of this active Christianity is only an attraction, never a deterrent; you need not water it down, or assure your would-be Church-worker that the task is easy, and the difficulty slight. The only helpers this will give you will be a limp and sorry crew, like Falstaff's recruits. God's orders to Gideon in the selection of his first army was an inspiration for all time. "Whosoever is fearful and afraid, let him return and depart early." Lay this to heart as a principle of your work, in this and other matters. True men and women love trouble; they believe in difficulty, for it calls out their God-given qualities, and prays for them to the Almighty. In work they know they increase their talents by use; and in the armies of heaven, as well as in those of earth, the post of danger is the post of honour.

Church work is valuable first to those who are working: to these it is a means of grace, almost, though not quite, necessary to salvation. Few men were less inclined to sentiment on spiritual work than Arnold of Rugby, yet he wrote to a favourite nephew recently called to the Bar, that habitual contact with the poor of London could alone save him from the temptations of London, and he him-

self visited some old or suffering folk every week while he was Master of Rugby.

It is one of my constant counsels to those who consult me on spiritual affairs, that they must for their own sake do some Church work, for it is impossible to be Christlike and sit at one's ease while thousands are suffering and sinning around one. I do not know about one's duty to God, but one's duty to one's neighbour can never be fulfilled by those who only save their own souls.

Therefore this spiritual agency was much used in inspired times.

St. John had his *συνεργοὶ* (3 St. John 8), "fellow-workers," an *active* communion of Saints inspired and united by the Truth.

St. Paul had his *συνεργοὶ* (Phil. iv. 3, etc.) and his *ἀντιλήψεις* (1 Cor. xii. 28), "helps" in every Church.

The work we give them is as various as their characters, their opportunities, and the manifold requirements of parish life.

First, you will find a few men, who, if really touched, will not be satisfied with Sunday School or Visiting work. They want to preach, and why should they not? We have a Diocesan Lay Helpers' Association, with its branch in every large town, and its sub-branches in every quarter of the town. They are mostly licensed by the Bishop after examination in the Bible, Prayer-book, and perhaps Evidences. Yearly courses of lectures are given them in convenient centres on subjects that will

help them. They are unpaid, and under the authority of the Vicar of the parish.

These men conduct School services, Mission services, and preach out of doors.

The Parish Priest must help them, especially at first, in the choice and handling of their subject.

a. Sunday School Teachers and District Visitors are the two main branches of Churchworkers. House-to-house visiting is nearly impossible for a town Clergyman, at least after his personal clientage has grown round him; it is a clumsy and unworkmanlike way of spending one's day, and, as for the fruits of it, they are unripe on both sides of one's path. But every family ought to be regularly visited, either weekly or fortnightly, by one or the other of these two officers.

Till the Sunday School Teacher knows the parents of his children he is not master of his position, and absent children must be seen either by Teacher or Visitor during the following week. A few extra teachers, supernumeraries, and persons not apt to teach, can help in this outdoor department of the School; while the absent *Teachers* are visited by the Clergyman himself, and he or the Superintendent takes care to be informed every Sunday of any child or its family that wants a pastoral visit. Any child frequently absent should be the Superintendent's charge.

I would make one exception about the house-to-house visitation of the town Parish Priest. It is sometimes good to throw himself into one of his

districts, pitch his camp there, and permeate it with his presence. For a month he brings his whole influence to bear upon it, both getting hold singly of every inhabitant, and collecting all together in cottage or missionary meetings.

As for the teaching its motion is circular. Starting from the Vicar or Curate, in the Teachers' meeting, it passes into the children in the School, and returns again to the Clergyman as the Catechist. There are some parishes where this cannot be worked, but they are exceptional.

The Teaching is arranged in a scheme of yearly or quarterly duration, and its heads supplied to each Teacher. The Catechism always forms one of the two Sunday lessons. Ordinarily it will fill a year, and, when finished, should be summarised rapidly in a quarter of a year. One Sunday in the month may be given to recapitulation.

The school should be divided into three parts, the Communicant, the Middle, and the infants. In a good Northern school the first of these is generally equal to either of the other two.

The master principle of the two junior departments is Confirmation; this is the single aim of every teacher, and of the children themselves, in the Middle division.

1. *The Infants* should have their school-time varied and broken frequently by singing, repetition, pictures, questioning, stories, etc. To do this satisfactorily, they should be out of easy earshot of the other departments. The Infant School should be mixed.

Women have naturally more of the teaching gift than men, and infants require more gift, therefore this department succeeds best under the care of ladies.

2. The *Middle School* consciously tends to confirmation, the children are all in different stages of their candidate life, and each is treated as a catechumen evolving towards the completion of his Baptism.

Let the *Prizes* be given, not on the competitive plan, which is worse and less excusable in a Sunday-School than elsewhere, but let them be earned on the meritorious principle, which gives to each child the value of their marks in books, or in pictures for the infants.

I have found it interest and help the children to give them little *tickets* corresponding to their marks in the teacher's book. Twenty white marks make one red one, worth a halfpenny. And with these red tickets the child can buy a book whenever it likes at the Society for Promoting Christian Knowledge depôt, or any local shop that will undertake this office as its Church work. No other book should be given in this way until the child has a Bible, Prayer-book, and Hymns of its own.

Three white tickets can be earned in each school time: one for punctuality, one for conduct, one for repetition.

The plan becomes short and simple, and in a few Sundays its advantages are—the child feels in its ticket the gain of goodness, it learns to take care of its earnings, it is certain to own a Bible and

Prayer-book; and its parents know every Sunday the conduct of their child in the school.

Prizes for complete and punctual attendance for a quarter, half, a whole year, are invaluable. No allowance should be made for illness, as it proves an unknown quantity. I have often known children under the influence of this prize never miss the opening of their school, morning or afternoon, for two or three years. All private or quasi-prizes given by teachers are a blot on good organization.

The children should have *a service of their own* in the morning, a nursery service for the Matins or Evensong of the Church; it can hardly be too elastic, if it be reverent and on the true old lines. It may be enlivened with explanations on the meaning, helps to the faith, and illustrative anecdotes of some part of the service here and there.

Let the afternoon Service be in Church; some of the metrical Litanies are invaluable. An excellent Service may be adapted from one put out some years ago under the auspices of Bishop Wilberforce. In many parishes this is the most living and favourite Service of the day: ex-scholars gather to it. Parents like to hear their children answer, and have often told me they learn more in this way than from my best sermons.

Two Nonconformist deacons coming from a neighbouring town to find a new minister for their chapel, wandered into a parish church, and found themselves in the midst of this children's Service, and as they went out they told its sexton that this

was the very point on which they reckoned they beat the Church out of the field, but they had found here their ideal realised for the first time. But you remember how the organization had there been passing through the children. The best book that I know on the art of catechizing and its preparation is an old one by Archdeacon Bather, S. P. C. K.

In some churches, especially those with galleries, a children's Service of the best kind is difficult, and in some it is impossible. In a suitable church vivid and powerful teaching can be given by the use of large pictures.

Bishop Dupanloup found in catechizing the first and brightest use of his gifts :—"Si vous me permettiez ici, messieurs, un souvenir personnel, je vous dirai en toute simplicité, c'est aux catechismes que je dois tout. Pour moi, ah! que les enfants qui ont été mon premier amour et le premier dévouement de ma vie, en soient aussi le dernier."

Reviewing his life, the *Church Quarterly* writes, "For the six first years he wrote out all his catechizings beforehand at full length. The characteristics and progress of every child, in all the hundreds who formed his classes, were recorded carefully in his note books; and all his matchless gifts of eloquence and quickness and sympathy were lavished with delight and enthusiasm upon this one task . . . It is not strange that he clearly felt that his own soul and all his powers were growing beyond all that he had anticipated."

It is a good plan to have quarterly teas for

teachers, uniting them socially, and followed by a discussion on some subject arranged beforehand, with a general address from the Vicar, or from some school specialist.

It will be found useful to have Evensong at the teachers' weekly instruction, that Common Prayer may be part of their preparation, and some opportunity should be given in the year for a quiet day. Their devotional books should also be an interest, and a subject of enquiry, with their Vicar, for there is such a thing as the spirit of teaching.

If you find it difficult or unfruitful to have mixed meetings of male and female teachers, it is a good plan to keep an evening every week, when they know they will find you at home and ready for them. Let them, sometimes at least, have the privilege of bringing a like-minded friend to your house.

For a great part of the year teachers' meetings for men are impossible, and in summer you can lend them books instead.

I pray you to forgive me if I seem to you doctrinaire, I only desire to tell you the best of the many plans I have tried. And yet I have found one constant rule at work—the scheme that succeeds in one parish is by no means sure to prosper in another, and the best organization always needs variation and improvement. The parish priest cannot be too rich in resources.

3. *The Communicant Department* has a value difficult to overrate. It will be best worked in classrooms or private houses. Their presence is no

doubt useful in the school, but the noise and numbers make deeper subjects and special teaching more difficult than it need be. It is the backbone of the parish, and should be treated, but not spoilt, accordingly. The best teaching-power is here of secondary importance to visiting and general interest in all that interests them. And here I would bear very grateful record to a Captain of the Royal Engineers, who, by his active sense of honour and his rare love of lads, became a special power in my parish that has long outlived him.

We have an indoor club and an outdoor recreation ground, open alone to the young men who are in our Sunday-school. This is only fair to them, and from our point of view it sweeps the whole man, not his soul only, into the higher influences of Church-life, organizing his games, studies, temptations, prayers, communions, into one Christian man.

The principle of the whole Sunday-school system lies in this—the clergyman, both *through* his teachers and *with* them, touches with the hand of Life every child in his congregation.

I used to refuse my day-school teachers permission to work in the Sunday-school, on the score that they should not continue their professional duties on Sunday, and that their teaching was too technical for lessons purely spiritual; but they have thoroughly convinced me of my mistake. Many of the best masters and mistresses have assured me they would refuse to accept a national school, if they might not teach on Sunday also, and I have

learnt that their gift is pure and powerful in the Sunday-school, where they also sit as true volunteers.

A great need in many parishes is an Upper or Middle Class Sunday-school, or classes in private houses.

β. *The District Visitor* is, if possible, almost a more important factor of parochial life, and certainly needs more organization, her work being both less finite and less definite. She does the house-to-house visiting, keeps a roll of her families and their numbers, which is always up to date, and she immediately tells her curate-in-charge any person he ought to visit, adding those circumstances that will guide his hands wittingly in its treatment. A great deal depends on the oneness and constant intercourse of pastor and visitor. And to secure this there should be a weekly or fortnightly meeting for interchange of parish news, I mean, not gossip, but the wants and supplies of all bodily and spiritual affairs. Even educated visitors need a great deal of instruction and encouragement.

A more formal monthly meeting helps to consolidate the whole. Let it begin with prayer, with a short devotional address on some Scripture, and an application to Church work or the needs of the time. Any general information or counsels of the parish should follow, that your workers may thoroughly have your mind, and you may have theirs. And before the meeting closes opportunity is given for any private church business or individual difficulties. On

this occasion the visitor's book should be given in to the parish priest, or, if it has been sent to him previously, it may now be restored with comments.

In some parishes visitors leave their own tracts, and to many it is a help, giving a visible cause for their call, but this may be supplied by Lent and Advent papers, parish magazine, counsels and helps for mothers, etc.

It would be a great help if some wise and genial hand would write a set of tracts on the Prayer-book and Christian principles, as they have been livingly illustrated in Christian history, e. g. the prayer for Parliament, illustrating Archbishop Laud's "Thoroughness."

A better plan is to have a distinct set and class of workers for this department of Tracts. Factory girls, working men and their wives, etc., who would hardly make efficient visitors, can render invaluable service in this way, and act as a sort of lay curate to the visitor. Many tracts do good, but their chief fruit comes from the contact and sympathy which their delivery breeds between the earnest and the indifferent people in your parish. The tract-lenders will have their quarterly gathering and address from their clergyman.

Care should be taken in *testing, training, and appointing your workers.* Scholarly St. Paul knew what his word ἀντιλήψεις fully meant, it labelled the person who had first grasped the truth, and laid hold of the idea of the Christian life; secondly, that this truth had taken root in him, as the Tree

of Life of God's planting; thirdly, that he went out and laid hold of others, captivating them by his speech (Liddell and Scott). May I suggest to you the use he made of the word in a fuller form as he wrote the sublime Rom. viii. (26), Τὸ Πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν. The Holy Spirit becomes a partner of our weakness, and so "helpeth our infirmity." Is not this the true account of the Churchworker, both passively and actively?

Admirable as some of the lay work of Nonconformists undoubtedly is, and especially the Wesleyan organization, it must be dangerous to send a newly-converted man straight into church-work, dangerous both for himself and for those whom he tries to teach or strengthen. A season of humility should surely follow a sinner who has just come to himself, some proof he should give that a little time and watching alone can supply; he ought to bear some fruits of repentance; he owes it to the Church and to himself, to give proof that he has really repented and been pardoned. If you keep the vital law that every Churchworker must be a Holy Communicant, you secure this due preparation, and avoid the dangers of the neophyte. He also needs some training, experimental knowledge is necessary, and the earlier parts of the Catechism at least should become part of him, lest he trip instead of helping others, or be a blind leader of the blind. It is well to have a time set apart every year for clear, hearty, simple teaching on the foundations of the Church. I have found Wednes-

day evenings during the first three months of the year a convenient season for this work. Handbooks of doctrine should be given to such persons, as those excellent volumes by Archdeacon Norris and Mr. Sadler. Mochar's "Introduction to the Study of the Creed" is a very useful little book. Your district visitor will be grateful for the Bishop of Bedford's "Pastor in Parochia," and here to-day I would tell my own gratitude for those books that my two predecessors in this chair have offered to the Church of our large towns.

And when you have so tested and trained them, do not let them *slip* into the service of our Lord. Through the door lead them in, that they may hear their Call, and others may recognise and share in their mission. When we have our due proportion of bishops this should be *their* office, and then the organization of all, from highest to lowest, and the contact between the father of the diocese and his sheep, feeding by the still waters or wandering most remotely, would be complete. Meanwhile archdeacons, rural deans, or the vicar himself, may pray over such candidates for active Church-life, and charge them about the beam in their own eye, and bless them in the name of the Master. This applies to all the servants of the Church, whether professional or volunteer. A roll of those in active service should be kept for devotional and systematic uses. It should have the date of their appointment, the kind and place of their work, and the steps of their advancement. Of course all servants of the Church are regular Holy Communicants.

γ. Besides these regulars, there should be *an auxiliary and guerilla force*, composed of those who are in training, and those obliged to give up their District or Class owing to family duties or want of health, and those who want either the gift or leisure for constant Church work, and yet are very willing to lend a hand in many miscellaneous ways. And these want enrolment more than those who are regularly about one, simply because they are miscellaneous. To these you commit special cases of sickness or sorrow or intellectual doubt; candidates for Confirmation, or First-Communion Class, or the restoration of a backslider. They are auxiliary to, not a substitute for, the Parish Priest; a decoy to outsiders, their comrades in the mill, or shop, or service. This latter kind of church work can hardly be overrated.

E. g. in taking down the names of candidates for Confirmation, I always keep a column for the name and character of the person whom a factory boy or girl calls their mate, i. e. their special friend. Among our girls it is often a recognised relationship, and, if properly used, it becomes to either of them a great help in days of temptation and carelessness.

And some you will have who are too old or ill to do any outer work for the Lord to Whom they have given their whole being. Yet these too may serve Him in prayers, and perhaps in fastings also. They shall *intercede* while others toil; they shall hold up your hands, and the battle of God shall prosper around you. Some Clergyman complained once to Bishop Hamilton that one of his Chaplains

was an invalid at Torquay; the true Bishop replied that he had no Priest more efficient in his diocese, for Canon Lear was bearing the names of them all on his heart before the Lord day and night, without ceasing. There is a "Manual of Intercessory Prayer" compiled by Father Benson of Cowley,—a very suggestive little volume.

I revert for a moment to your first principles of Churchmanship,—Communion of Saints,—a law of the sacramental life, which includes, on its earthly side, an energy towards others, an active helpfulness for all who need it; for a Holy Communicant who satisfies his fellowship with others by the offertory and prayer of the Church Militant, will surely find his fellowship with Christ grow weak and unreal.

This principle will give you many people, especially men, who, like St. Christopher, have no gift or turn for such spiritual works as those I have mentioned. It is not theirs to pray much, or to teach, or to have a district. The King has chosen other gifts for them, without which the Church would not cover half her ground.

Your *Penny Bank* wants men of business to work it. It ministers much more than a treasure for days of illness and short time, or a cottage home to which a young man may worthily take his bride, to share together all joys and cares, as heirs together of the grace of Life. These fruits of the Parish Bank reward many a tradesman or merchant for giving it an evening a week. But it also ministers

a spirit of independence that is of a more genuine kind than "The charter of rights"; it gives a boy and girl the power of self-help, which God and man require of those whom they use and honour. It finds and trains the missing gift of Englishmen—Thrift. Therefore your Bank is a department of your Sunday and Day School, open on market and pay nights, where all ages and both sexes of your people create or cultivate their gifts of management, or prudence, or self-reliance.

With us in Yorkshire and Lancashire, *Music* is a gift common nearly to all; it seems the only art that is indigenous, and it is yearly growing in width and height. I remember an artizan, as he took me through his street, telling me there was no house without a musical instrument, three had pianos, and his would soon be the fourth. I believe there are hundreds in Leeds who know the *Messiah* by heart. Here is material for the fullest pleasure and the noblest art, and your Singing Class will be as popular as it is elevating, while its training and management will enlist some of your people who would not otherwise be Churchworkers.

It seems strange, but Committees have a charm for many laymen, yet they require a masterly Chairman and an energetic Secretary.

Church Councils, not parochial; the free-will act of the Vicar and his people; from within, not the forced act of the law, from without; the council of the Communicants with their Parish Priest, not to interfere with his responsibility and proper leader-

ship, but to make it more efficient, more conscious of all that is or is not in the parish; permeating the people through their chosen representatives with the deliberate mind of their Rector, representing his purpose and its motives in all parts and classes of the town.

They do not suit all parishes, but I have found them very helpful in difficult circumstances.

Such a constitution as the following has been found to work well:—

(α.) A dozen Communicant Laymen who have reached the age of 18, elected at Easter by parishioners similarly qualified; (β.) The officiating Clergy and Wardens of the parish.

Every year shortly before Easter I issued a voting paper containing the names of eligible persons—i. e. all men who had communicated three times during the previous year, according to the Rubric. I ascertained their qualification from my Communion Roll.

We met monthly in the Vestry, and to this body we owed the death of an organized and mischievous opposition, the welcome of weekly communion, double daily Service, Hymns Ancient and Modern, the surplice in the pulpit, the offering of all alms, the payment of an extra curate, etc. etc.

And you will have many young men with the gifts of an *athlete*, who won honour at College on the river or the cricket-ground; and others in your parish, brothers of the same gift, young lawyers or merchants, or some officers quartered in the town,

who will inoculate your hobbydehoys with the spirit of those manly English games for which we might well celebrate a yearly Eucharist. For if the big lads, who were once in your Day School and are still perhaps in your Sunday-school, if these have no play-ground, and nothing to delight their strong red blood, they will wander into strange and foul haunts, and they will leave you because you have forgotten that their bodies are divine, and will rise again to live for ever. If you minister only to their souls, you are guilty of heresy, and you are not far from becoming an idol shepherd. Our Master took the whole nature of man, and He left no part out of His ministry; no, not even the wine of the marriage feast, nor the pearl of the merchant; and His Spirit taught St. Paul to use the games of Greece as a holy parable, and a type of the highest aim in life.

So you will not think it unworthy of your priesthood, or beside the prize of your people's high calling, to be all things to all men, and to carry out the human and divine teaching of a word we have inherited from saintly and martyr Fathers, that new name born in the bosom of the Church by which we have christened, in all the deeper meaning of the word, the seasons of sports and games of our people, by calling them our "Holidays."

Nor can you draw the line where the pleasure instincts and the spiritual nature of a man are divided from each other. England might be much purer than she is, yet she is in a bodily sense the purest branch of the Catholic Church, and there is

no doubt she owes much of this gift to the manly out-door games in which her sons stand alone among all the sons of men. Cricket and foot-ball without Religion will give not a little purity, Religion without games will do much, but where the two join hands, you guard and raise the whole man.

Therefore your organization includes the amusements of those whom you were born to save from the temptations and corruptions of the world and the flesh.

The wise *country* Parson will hardly leave the lighter hours of his people to take care of themselves; but in a *town* your lads will have poor chance of a play-ground, and little knowledge of its uses, unless you and some of your happier young laymen minister to them this gift.

But there are countless lads to whom cricket and fives are caviare, and countless evenings of the year when the keenest cannot play. For these you have your Club, with its poetry and novels,—no such poetry or novels are there in any land as those of our mother tongue. There, too, you have the lives of heroes, and the great things our fathers did in the gallant days of old. There, too, you have the history of trade, the capital volumes of Mr. Smiles, and something in a rough and ready way about political economy, and the rise of the working classes and the pioneers and founders of the Churches.

Your newspapers of every fair kind and colour will be there, and your men will enjoy their pipe over them, and maybe a cup of better coffee than

any other house in the parish knows the skill of making. Probably you will have your bagatelle and perhaps your billiard table, for you have learnt at College that the more skill the less gambling there is in any game.

I have found an amateur theatre a safe and keen amusement to those who act and those who criticise and learn. The Rev. H. Cresswell, carrying out an idea of Mr. Herbert, the Vicar of Vauxhall, has written a masterly play on the Conversion of England, in which I hear that his people act with a natural talent, and an unconventional heartiness that reminds those who have seen it of the gift of the working men of Ammergau. You or one of your Curates will be censor of the plays, and no unworthy word will be endured. Let Care and Trust be the two horses that draw your chariot, and early Care will make Trust do her work worthily. Your true children will gradually inherit your own mind about purity and reverence. And even then your entertainment may be overdone. The sense of proportion must regulate the happy balance between more and less of a good thing.

A rule I always give my Confirmation Candidates is that which St. Paul gave to Timothy: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer."

All I say is this, it is idle to forbid your young people in large towns to frequent the low pleasures that touch them on every side, unless you provide

them with amusements that are pure and ennobling, and while you cultivate their true taste you are building up a safeguard within their own hearts, that will make them shrink from scenes of corruption when you are out of sight and mind.

For all or half of this, you will need as many leading young laymen as you can instil with your own pure and sacred view of all the instincts that God has so richly planted in the nature of His children.

Your army will consist of many branches of the service; it will take the field equipped completely; it will advance steadily along the whole line; it will go out with its young and with its old, with its sons and with its daughters; with soul and brain and heart, will it go; not a taste, nor a passion nor a gift, shall be left behind, lest it be a hostage in an enemy's land, and a snare that shall make some of us return to the land of Egypt.

Only beware of one danger that has wrecked many a brave ship—a leak that has let in a flood of evil to drown more souls than I have the heart to think of. We take unbounded pains to get new lives into our Ark, new children into our School, new candidates into our Confirmation Class, new converts into our Church, and our Lord gives us a success that many prophets and wise men have desired to see and have not seen; but, when we have once laid our hands upon them, we act as though the enemy had forgotten them. Yet surely he seeks and tempts these half-saved souls only the more.

Is it not the law of temptation, that it grows by resistance, and ever lays its most subtle and deadly traps for those who are walking with God? Perhaps there has only been One who was tempted in all ways, and He was tempted specially while the waters of Baptism were hardly dry on His Forehead.

How shall we keep those which God has given us? Let our organization fence them in.

To begin, let us register each soul entrusted to us. Record it as a piece of income for which you have to account. If Arnold of Rugby could not always restrain a tear as he admitted a new boy into his school, shall no emotion rise in the soul of the parish priest as he receives some fresh young life in all its boundless promise and risk? Write his name in your book of Life, and so watch it that you shall never have to blot it out. Let no child leave your Day-school, no lad or lass your Sunday-school, without your blessing and your pastoral kindliness. Let your spirit go with them, and keep your guard on that tender life so costly and so exposed. It may be they are unripe for the Communion of Saints, but a Communion of the Baptized, or of the Tempted, let there be. Personally you can do little with these scattered boys and girls, but at least you may tie them up in a faggot to hold on to and strengthen each other. Our Saxon forefathers were wise, when they made each man responsible for his neighbour, and the whole village interested in the truth and patriotism of each of its members.

And, when they leave your parish, as most of

them do, let them leave as members of a Catholic Church that covers the earth. Why should we be more careless than the trade guilds of the Middle Ages who furnished every member with a passport for his wanderings? The young working man is ever on the ebb and flow; let him carry his credentials with him, and never enter a town at home or abroad without his letters of commendation. This idea is as ancient as the want; it inspired many a passage in St. Paul's Epistles. Then the Churchman found himself at home wherever he went; a right hand greeted him at the gate of every city; a fellow Christian was a friend. Nothing but some plan of this sort will stop the great leakage of the Church. The Girls' Friendly Society and Young Men's Friendly Society have begun the good work, and the former is spreading with a strong tide, but the young men wander far more, and if our sheep are not to wander among the wolves all across the wilderness, there must be an interlacing of all the parishes and missions of the English Church, whereby every church will be only as it were a pew, and every town a chapel, in the vast cathedral of Christendom.

Our working men will understand in that day the divine idea and the human value of the Church, not as a set of doctrines, or the name of a religious society, but as a Holy Family, and a Kingdom of God upon earth, in which the loneliest is at least a brother, and the weakest is a prince.

An Oddfellows' Lodge is a true department of

your organization. It costs nothing, and earns two things of value: as a benefit club that does not meet in a public-house, but in one of your school or institute-rooms; and as a stage on which you will come across numbers of your working men who would otherwise be strangers to you. It is also a great interlacing, and will give you an *entrée* into the working-class life of other towns in which you are lecturing or speaking.

Of course you will have a branch of the Church of England Temperance Society;—if you are an abstainer, to spread the antidote; if you are a temperate man, both to do that, and to restrain that intoxication that cometh forth out of the mouth.

And there are some plans that you can only work in union with other parishes, or, perhaps, as a living part of the whole town. A shoe-black brigade, a House of Rescue, a place for Friendless Girls, etc. Without that you will often find yourself obliged to leave some poor victim to her fate, or to tell a homeless boy that you have no help for him, though you are the servant of his Heavenly Father.

In the new appointments to the churches of Leeds, as far as I am concerned, I choose a man who will not only work his own ship well, but be a true officer of the fleet, with a heart greater than his parish, and a soul that is interested in the whole Church of the town.

A Junior Clerical Society is doing a capital work of this sort in most of our large towns, welcoming each new curate, minimising party feeling, and

contributing many a good idea to the common stock.

In conclusion, let me return to the parish, and its simplest and most neglected courts and alleys. A large town district has no better piece of spiritual machinery than a *Mission Chapel* in an outlying labyrinth part of your parish, or in some rookery of yards whose inhabitants have had no religious culture, and whose heavenward instincts have been dwarfed for want of use. I have begun such a station on a barge in the harbour, or on the quay among its idlers, or on the rising walls of a church. And when winter has driven us indoors, some one has lent us a sail-loft, or a low public-house whose licence was forfeited. And so, in ripening time, we built a room to hold a couple of hundred or so, with some class-rooms adjoining. Here heartiness will be your ritual, pure reverence your mark of the Presence, and elasticity your law. Here you can gather your people round you for Family Prayer if they will not join your Even-song, your sermons will be often broken by question and answer; the Service will be explained here and there, till Prayer becomes a tongue understood of the people. The altar may be screened or curtained from the body of the room, so that when the veil is removed the common hall seems transfigured into a church. Here you may make a ragged-club, hold a mothers' meeting, and deepen the devotion of your Communicants.

It will be the nursery of your parish church, the

simpler Service will suit and feed the spiritual nature of many of your people better than the full and glorious offices of the Mother Church, and the curate-in-charge will finish his apprenticeship for a parish of his own. Out-door preaching will sweep every court and corner of the neighbourhood, and gather a following who will enter after you into the Mission Chapel; and your whole work will gain a fervour and reality that will bless both it and you.

In this way we realise the awful fact of a heathen England, the uttermost discord that one is able to feel. There are two landscapes I would try to see more clearly and constantly, that their revelation may inspire me,—those two landscapes within the Church:

The Communion of Saints,

The hordes of sinners.

The Communion of Saints in their ordained ranks and their loving fellowship, Children of the King, in the whole armour of God, already being transfigured into the Beauty of a higher world, the City set on a hill, the Salt of the earth, the Light that burns in the Lamp of the Holy Place, the Church of the First-born. And the wild hordes of men, dark in the midst of Light; darker than the outside heathen night; lost sheep, without a shepherd and without a fold; prodigal sons, wallowing in the swinefold; elder brothers at home resenting the joy over one sinner that returns; labourers tarrying because no man hires them; girls with the seal of the living God tempting maidens to tempt again; fair children

growing up as though the devil had baptized them; breaking hearts, who have never heard whether there be any Comforter. Infidels write begging me to lift up my hand to prevent others from becoming such as they are. Working men write to me words like these that reached me this week: "May I implore your Reverence to do something that would give these helpless little children a chance; at present they have not one. The teaching of the school and the Services of the Church are all neutralized by the horrible scenes they are compelled to see every hour of their tender life; the atmosphere they breathe is full of moral and spiritual *death*. Honesty, sweet temperance, the precious, truthful beauty of *early piety*, are far foreign to them, indeed, impossible in the degrading immorality that meets their senses from the opening of the early hour of the morning to the closing hours of the night; there is no escape for them, and no hope; their training is most intensely criminal, and as to the police, these miserable surroundings might be in the middle of the Soudan."

Surely there is need for a new communion of saint with sinner. I believe in this, in this alone, as the healing of the many wounds of the daughters of our people. Let each to whom these two landscapes are revealed ask to be inspired by the vision, that he may have the heart of a father, the hand of a saviour, and the touch of a comforter.

Then let us go forth as the army of the living God, trained and organized for the War of our Lord.

III.—AS A PREACHER.

I HAVE chosen a single office of the Pastoral life on which I would centralise your thoughts to-day,—the Preacher.

It is not the greatest, I grant you, but it is that without which the greatest loses much of its power and beauty. The sermon is lower than the Absolution and the Blessing, the pulpit has not the rank of the Font or the Altar, but a Church with a despised or uninspired pulpit would soon be without penitents to absolve, or the faithful to communicate and bless.

Therefore the Preacher's desk has always caught the eye of every soul entering the Church, as we see it in the open quadrangle at the entrance of Magdalen College, Oxford, in the 15th century, at Torcello Cathedral in the 9th, and on the little island on Lago d'Orta in the 4th.

Yet it has, I imagine, rarely if ever, taken so leading a place as it does at present, e.g. we read that the average number of sermons in the famous Cathedral of Salisbury in the 15th century was only twenty in the year (Canon Jones' "Fasti Ecclesiae Sarisburiensis," p. 260).

It is not the making of sermons, but the making of the Preacher, that is in my mind. So much has been said about the style, the arrangement, and the whole matériel of sermons, as to raise a cloud of dust around the Preacher himself, till many of us look at it mainly as an art, a talent, or a supreme field of eloquence. All of those it has, but none of those it is. A Preacher may have a richly stored mind and beautiful language, but he is equally a prophet without them.

A young curate once asked Bishop Wilberforce to give him some advice about this part of his work. The Bishop was grave for a minute, and then he replied,—"Some men prepare their sermons, and others prepare themselves." The young curate told me he had obeyed the oracle, and you will understand its meaning the next time you listen to Canon Knox Little.

For the Preacher, said the greatest born of woman, is a voice incarnate, "The voice of one crying in the wilderness." A Preacher, said One greater than John Baptist, is one who knows that the Spirit of the Lord is upon him. For "He has anointed me to preach the Gospel to the poor, to preach deliverance to the captives, and the recovery of sight to the blind, to preach the acceptable year of the Lord."

A Preacher is a prophet, i.e. one who speaks words for God, a messenger sent on an errand, for the Spirit of the Lord is upon him. Therefore his tongue may stammer, and his words may grate

against each other, but the message is none the less a Message.

The herdsman of Tekoa had none of Balaam's splendid eloquence, an eloquence that thrills one, even in a translation, at a distance of 3000 years. Yet Amos also saw his visions, told his errand, and fulfilled his mission. The difference is wide between Balaam and Amos, but it is wider still between the clergyman who sits down to make a sermon, and him who kneels down, listening intently to the still small Voice, and rises up to give the message he has consciously received from the Holy Ghost.

Balaam's prophecy was true, and it was told with a grandeur that was worthy of a message from God; but his character was rightly read by the king, who offered to promote him to honour, and the preacher's life fought against the cause he had so brilliantly preached.

Therefore the subject of this Lecture is the Preacher himself, not his sermons.

How shall I become a Preacher? First become a real, living, loving man, a man to whom every listener is a brother, and become more and more a man of God; "And *thou, child,* shalt be called the prophet of the Highest, for thou shalt go before the Face of the Lord, to prepare His Ways, to give Knowledge of Salvation," etc. A Preacher is one who moulds the lives of men, and his own life moulds him. I cannot give you this so well in my own words as in the language of Sir F. Leighton, and the counsel gains force when you remember it

was spoken to the disciples of a gift inferior to ours,—for the President said it to the students of the Royal Academy,—

"It is not true, as some would have us believe that the Artist's work is uninfluenced by his moral tone; but rather that the influence of that tone is in fact upon it, and controls from the first touch of the brush or chisel to the last. And once again I say, I would stamp this vital fact deeply in your minds; Believe me, whatever of dignity, whatever of strength, we have within us, will dignify and make strong the labours of our hands; whatever littleness degrades our spirit will lessen them and drag them down; whatever noble fire is in our hearts will burn also in our work; whatever purity is ours will chasten and exalt it. For, as we are, so is our work, and what we sow in our lives, that, beyond a doubt, we shall reap for good or for ill in the strengthening or defacing whatever gifts have fallen to our lot!" ("Address to the Art Students," *Times*, Dec. 12, 1881.)

An old Father says the same thing,

"Sanctus sancte sancta tractat."

King Frederick William once ordered a young deacon to preach his first sermon before himself, and promised to give him his text. The week passed anxiously, for the King was silent. On Sunday morning he nervously entered the Chapel Royal, and, asking if no message had come from the King, was told he would find it on a piece of paper in the

pulpit. The service over, he mounted the pulpit and found indeed the paper, but it was blank—and before him were seated the whole Court of Prussia. Holding out the King's text he began :—

"Sire, you have indeed given me the truest subject that preacher ever had. You bid me make a sermon out of nothing. Out of nothing God made the world; out of you, when you know that you are nothing, Jesus can make a Saint of God; out of me who am nothing the Holy Ghost can make a Messenger to you from the King of kings."

The Preacher himself, at least, had been carefully prepared, and he teaches us two things; (1) If the man himself is trained his sermons will partly take care of themselves; (2) A man may be nothing of a Preacher, but if he be the right sort of nothing, God will make something of him.

If you cannot preach like St. John the divine, you may speak as the woman of Samaria, and she brought her whole town to Christ.

Some think that good sermons make the Preacher, but *we* know that the Preacher makes the sermons: how then shall I become a Preacher?

(a) *Believe that it is possible*, even likely, and only natural, that God should make you able first to hear, and then to tell His message. Believe in the gift of tongues. "For all things are possible to him that believeth." Listen before you preach, and the first words you will hear will be these,—"My son, believest thou that I am able to do this thing?" "Lord, I believe, help Thou mine unbelief."

We know that very few are born orators. As a rule failure is the mother of success, in this and in greater things. Demosthenes is an old instance, Disraeli is a modern one. Who knows the name of the obscure Augustinian friar whose single sermon awoke the gifts and guided the life of Savonarola? And when that mightiest of Preachers gave his first Lent course in Florence, you remember, not twenty-five hearers cared to listen to him. But he knelt constantly before his Bible, till it became not a book but a window to him, and he too saw his visions, till he said, "Without preaching I cannot live."

Probably St. Paul never outlived the common opinion that "his bodily presence was weak and his speech contemptible." And his secret is in daily use throughout the Church of to-day. A Lord Chancellor lately returned from the sermon of one who has since become a Bishop, and he said to his friend, this man has neither intellect nor eloquence, but I never listened before as I have listened to-day.

I have no doubt that every clergyman may become a true Preacher, making men listen to him till they acknowledge that he comes from God with hope and help, and other things which they greatly need. What is there to prevent each one here in this room becoming a κήρυξ?

For if it be true that it is "not we who speak, but the Spirit of our Father who speaks in us;" if it be true that "He gives not His Spirit by measure to

us;"—We may as well doubt the Spirit of celebrating Holy Communion being given us, as the Spirit of Preaching.

Among the last words we say before going to our pulpit on Sunday morning is this confession of Faith,—"I believe in the Holy Ghost who spake by the Prophets," and happily it is recited together by the Preacher and his listeners. And the first act of faith that follows it is your sermon. "Blessed is he that believeth, for there shall be a performance of those things which were told him from the Lord."

You say, "I am not eloquent, I am slow of speech and of a slow tongue." Well, you are not the first prophet who has said the same words, and the same answer follows hard upon them still, "Who hath made man's mouth? or who hath made the dumb and the deaf, the seeing and the blind? Have not I, the Lord? Now, therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

It was not the eloquence of Moses that led up Israel out of Egypt, but Moses himself powerfully conscious of his weakness, and by this he has led up many a poor preacher and faint heart out of the bondage of his tongue into its freedom and power. A preacher once began a famous sermon by thanking God aloud for the slowness of the tongue of Moses.

It is you, not your lips, that are the herald of your Lord; not the wisdom of men, nor enticing words, neither glowing language nor exquisite illus-

tration, neither Carlyle's mighty roughness, nor Wilberforce's irresistible voice,—but you, your own very self, your spirit akin to the Spirit, your heart akin to your people, your mind possessed with the Mind of Christ, and your lips touched, not with the golden harps of Heaven, but with a coal of absolving fire from its altar.

Our Master never promised to make us eloquent, but He has promised to give us something worthy of Himself, and to co-operate with our best preparation: His word is pledged to give us what to say and how to say it. ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν δέδωκε, τί εἴπω καὶ τί λαλήσω (St. John xii. 49). Do not pray for eloquence, pray rather for something worth saying, and a reverent way of telling it. Eloquence is a wonderful charm, so wonderful that it is wont to cast a glamour over the sermon, till you forget the Thing that is said for very joy of listening, its brilliancy dazzles you till you cannot see the vision.

And how do you know that you could afford to be eloquent? It has, no doubt, saved many souls, but it has also lost the eternal life of many a Preacher.

When you are ordained, these words will be told you—"Take thou authority to preach the Word of God,"—then believe, realise, plead, this gift of your ordination, and, if your tongue fails you, God will not.

Aye, your very weakness, your slow tongue

itself, pleads eloquently with your Lord, till there grows up in you a great force of language.

It must be hard for a famous Preacher to cast himself utterly upon his Master, it needs rare grace for one on whose lips the people hang, himself to hang upon God. If the humble alone are exalted, it is a miracle if one mighty in words be lifted up both now and for ever. Therefore the very strings of our tongue help our faith, till our faith unties those strings and our tongue speaks plainly.

The first thing is to believe that preaching is not an art, but a gift which it is natural our Lord should give us, for our people's sake, and for His own.

And yet among so many of you there is likely to be one or two men whose lips have been touched by God with gracious words. You are already half conscious of a fountain of living thoughts within you, a fountain that no mountain or rock can repress, for it is pent up and will burst forth, it has descended from above and must seek its own true level. If it be so, God bless you. Keep it jealously, and consecrate it every morning to the only service that is worthy of it. Train it carefully, for greatest gifts need greatest culture. Power is no substitute for pains, marble needs more labour and skill than stone, and iron more heat and pressure than clay.

(β). *Learn to know God.*

For how can you speak of Him you have not seen, or describe a land you have never entered?

If you would lead your people out of Egypt, you must first have come out of Egypt, escaping, yourself, you must go to them straight from the burning Presence, where He has told you His New Name, and taught you the use of your shepherd's staff. And if you would cheer them when their hearts are weary with the length of the way, you must shew them the grapes you have gathered with your own hands from the vineyard of Christ.

If you would give them the living Law of God, you must first climb the mount, and wait while He writes His Mind on your mind, and His Will into your will, alone in the full solitude of your Lord. Spend a little time in eternity, withdraw into the Presence, till you see with your own eyes the King in His beauty, and behold the Land that is very far off.

Then your people will somehow know it, as you descend straight from Him to them, for your Master has given them instincts to detect it, and an appetite to desire it.

The want of this insight into the unseen spoilt the genius of a brilliant poet of St. Paul's generation, and the result has been written with a masterly pen by the Dean of this Diocese, Dr. Merivale, in his "History of the Roman Empire." "The wit and

cleverness of Lucan, considering his years, are supernatural; the trumpet-notes of his scorn and admiration, after more than thirty years' familiarity, still thunder in my ears with startling intensity; but he has no divination of men and things, he is never transported out of himself, he never *saw* the conqueror of the Gauls, he never *trod* the plains of Emathia." (vi. 277.)

You remember the main qualification for the first vacant Apostleship was to have "companied with them all the time that the Lord Jesus went in and out among them." They witnessed so powerfully of the Christ, because they had witnessed the things He had done.

Your Pearson and your Butler, your Harold Browne and your Wordsworth are not the text books of an Examination, but helps to know God. Those men speak as masters, because they have served Him with all their mind; they thought profoundly and make us think alongside of them, for they drank deeply of the living Waters; and they hand on to us the chalice which they have kissed.

There is something wrong in our study of Church History, unless it makes us realise the continuation of the Acts of the Apostles, through the Saints and Martyrs, down the line of the forgiven and the blest, each in his age fulfilling some promise of the Founder. Nor may we spare the schisms, the traitors, and the shame of the Church, which would have drained its Life-blood long ago, and forfeited its pledge a hundred times, unless the King had

promised that the gates of hell should never prevail against it.

Pearson will not reveal to you his treasures of pure doctrine, unless you mean to rise from faith to faith by the help of his hand.

The pages of Butler will be dark before you, unless you see with him the holy and spiritual meaning of all creation, and a right view of human nature, fallen as it is, yet the foundation on which, and the material out of which, all is to be restored and perfected, by communion with God.

Hooker will stand silently before you, until you pray the more fervently after you have read his defence of Prayer, and worship with more spirit and truth as you rise from his account of the Psalms.

And, after each has spoken to you in his turn, there will follow them the still small Voice to which they used to listen, as they wrote their books. And, when they have shewn you their vision, the main result will be a desire and hope to see one for yourself. You will go to the Well from which they have drawn, and, bathing deep in the four Rivers of Life, you will see and know God in the Book He has written Himself. Your own feet shall stand on the banks of the Chebar, your own knees shall bend on the shore of Patmos, till your Bible is not only inspired but inspiring, and you find the Word Incarnate in the written Word.

And still nearer and closer as you draw to Him, you will say with the holy monk of old,—

"Speak, Lord, for thy servant heareth. Let not Moses speak to me, nor any of the Prophets, but do Thou rather speak ... They indeed sound forth words, but they cannot give Spirit and Life; They speak marvellous well, but if Thou be silent they cannot inflame the heart." (Im. Christi, iii. 2. q. v.)

If you think you fairly know the Bible, there is little hope of you, or of your people. The sense of ignorance,—deep, wide, hungry ignorance,—is the sense by which we touch and inhale the inspiration of our Lord.

A friend, who has studied it far more deeply than I have, has said, "Though the Holy Scriptures have been read and commented on with such close, eager, and intelligent criticism by men of almost every race, and with such immense and wonderful patience, as no other books in the world have ever had expended on them; yet, after 2000 or 3000 years of experience, they are continually yielding fresh treasures to those who study them patiently, and enter into them with humility and love. . . . Ask those who really try and test it, ask any devout sick person, any reverent and learned student, any painstaking Preacher, and they will tell you that they daily find a new beauty and a new use, a new music and a new instruction in their reading." (Wordsworth's *Bampton Lectures*, p. 112.)

When my Bishop ordained me, he took me into his confidence on this matter, and his complaint is still in my ears, that we knew the Bible only by quotation, and could not prove a single article or

a clause of the Creed, save by Harold Browne or Pearson.

Do you remember Bossuet's account of his visit to the Oratory?—"Here, in order to form true priests, they are led to the source of all Truth; —they have the Holy Scriptures in their hand, perpetually seeking its letter in study, its spirit in prayer, its depth in retreat, its efficacy in practice, its end in charity,—the true end of all, 'Christiani hominis Thesaurus,' as Tertullian said 1700 years ago."

In our day of extempore preaching we have no chance of giving to the people either the sincere milk, or the strong meat of the Word, unless we have the words of the Holy Ghost written in our memory. And our sermons will lose their inspiration and their divine ring, unless we can quote aptly and thoroughly the *ipsissima Verba*.

And yet this is not half of the real matter. It is the knowledge, not of the Bible, but of God; not the memory but the mind, not the arguments but the spirit, not the Word written but the Word Incarnate,—that we and our people want above all things.

Even Napoleon in St. Helena learnt so much as this; no doubt you remember his words, yet I will repeat them, "The Gospel is no mere book, but a living creature with a vigour, a power, which conquers all that opposes it. Here lies the Book of books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal

pleasure. The soul, charmed with the beauty of the Gospel, is no longer its own; God possesses it entirely, He directs its thoughts and faculties, it is His." (Bertrand's Memoirs.)

And how shall this Gospel become ours, so truly our own, that we can give it away? By reading it on our knees, aye and writing most of our sermons in the same devotional attitude; by purifying our life, as it is written, "Blessed are the pure in heart, for they shall see God;" by heating and softening our heart in the altar fire, for "To-day, if ye will hear His Voice, harden not your hearts;" by realising the illuminating Presence of the Father, Son, and Holy Spirit as we open the Book of Life, for every Preacher who is recorded in its pages saw his vision. Balaam on the mountains of Moab, Michaiah, son of Imlah, and St. Peter, both in the prison; Moses and Elijah on Horeb and Tabor, Joshua and John Baptist by the river-side, Gideon in the wine-press, St. Paul in sea storm.

And still we venture to call the Preacher's own Book the Revelation, the unveiling of our Father, Saviour, Comforter. And still we read in its divine Gospel, "The Words that I speak unto you, they are Spirit, and they are Life." "Open thy mouth wide, *thy* mouth, O Preacher, and I will *fill* it."

If you mean to picture the Fatherhood of God, so as to make men feel and love their adoption, first arise and go yourself to Him as your Father, feel His royal Blood flowing in your veins, His kiss of peace on your forehead, His ring on your hand.

If you will really preach Christ crucified, you must first have known Him as One Who has saved you from your own sins, and plucked the beam out of your own eye.

"The mystery of the cross is learnt under the cross." Even our heathen forefathers knew this. In one of his Songs Odin tells how he hung on the Tree of Death offering himself, learning its songs of power, and drinking the wine of its inspiration;

> "Then I became fruitful and wise,
> And waxed great and flourished;
> Word followed fast on word with me,
> Work followed fast on work with me."

(Wordsworth's *Bampton Lectures*, p. 174.)

And if you would know God, let *Him* know *you*. Mutual confidences are the law of human friendship, and the surest link of love between man and man. Tell Him all about yourself, for we have many revelations on our side also that are worth the making. He also would know us at first hand, not by the voice of our accuser, nor even by His own omniscience. If we kept back less of ourselves from Him, He would give us with less and less reserve all the treasures of His knowledge and the indwelling of Himself.

The more we love God, the more we know Him, and the more we know Him, the more we love Him; this also is a human law.

Let there be currents of life and inspiration

between God and you, and there are sure to be the same currents between you and your people.

The stronger and purer is the inflow, the truer and holier will be the outflow.

A sermon is truly placed between the invocation and ascription; as long as you bear this in mind both as you prepare and deliver it, you will be a living Preacher, speaking for God's sake.

Steep your mind in *Doctrine*. Sit at the feet of the Fathers, till you also become their child; not their copyist, but their heir. In dead hearts doctrines grow dead, meat does not assimilate with, or refresh, a corpse; but in living hearts doctrine lives and gives life, on cultivated fields it distils as the dew. If our dogma is dry and stale, it is our fault, not its own. If we have caught it from our religious newspapers, and party magazines, or the cram books of our profession, our people may well complain, but our better people will complain more if we despise it. True doctrine is the accurate and hereditary understanding of God the Father, the Son, and the Holy Spirit, and His relation to us as individuals and as a Church; and this should surely underlie all our appeals to man and to God, every ministry and prayer.

(γ.) *Knowledge of Man.*

A large commercial Town gives one special help of its own to the making of its preachers,—The knowledge of man.

In our northern towns, probably in all manufacturing places, people are easier to know, they conceal themselves less; the working classes, at least, are greatly unreserved; they freely tell you their faults and difficulties, and your own also; they are more open than other people.

In their lives one learns much of God and His ways of working, His patience, tenderness, and boundless resources. A good student of human nature will find stores of theology in the lives of his people.

And without a study of men, our knowledge of God is largely barren. A physician may be a perfect chemist, he may have mastered all the remedies that God has given; but *cui bono*, unless he have studied disease, its causes and complications? So no lectures will yield you their full fruit unless you study sin, conscience, temptation, energy, and grace, as they each and all, separate and together, live and move and have their being in the daily lives of young men and maidens, old men and children.

Study sin carefully till you hate it, and die fighting against it, as Christ did; watch its approaches, cheatings, the sowing of the tares by night, their growth and their seeding again, consider how they choke the good wheat, and steal the goodness of the soil. You of all men should "not be ignorant of his devices."

You will soon begin to think even a sensational novel to be insipid beside the romance, heroism, and sufferings of your parishioners. And there is

poetry of every kind living around you, if you have skill to read it.

The streets and homes of a great town are the bookshelves for the knowledge of man, the people are our living volumes. And if we fail to study them reverently and lovingly, all our printed books will be hard to understand, and our preaching, however eloquent, will only beat the air.

Surprises daily wait for you in the hearts of your people, as you discover long buried seeds of grace, which their owner himself never knew; as you set free the entanglements bequeathed by the sins of youth, and cut off the entail of hereditary evil, here opening out the subtle self-cheatings of middle age, and there touching with tenderest sympathy the wrongs and wounds of the unburied past.

Among the hearts of our parish we learn, too, *the language of the people*, and all that underlies language, we grow to think alongside of them, to understand the thoughts they cannot express, to feel their feelings and know their sorrows and joys, and in ways of almost infinite variety and in a oneness daily growing, we become part of them and they of us.

You see at a glance the training of their Preacher which comes from the people themselves.

You need not be afraid that sermons so prepared must be personal, or expose the secrets of those who are listening. A gentleman's birthright prevents this, and you will soon gain the mental habit of conventionalising a specimen, so that none may

know its individuality, while all apply it to themselves.

And the Preacher who prepares his sermons from the personal knowledge of his people, so speaks that they come to him often after he has left his pulpit. He has touched some chord whose vibrations will not be silenced, he has awoke hopes long dead, and divine thoughts unborn till that hour. And persons, who, entering the Church, thought of nothing less than speaking or writing about their soul to their vicar, find themselves asking his help.

(δ.) *The Preacher's Style.*

By this I mean the whole tone and method of his mind, his habit of reading, thinking, and speaking.

Many a battle has been lost by a general who could not manœuvre his great army, and won by a small band of men well brought against the enemy, and, whenever we preach we engage with our enemy Satan in the battle-ground of the hearts of our people.

It is impossible to get a style when we sit down and write our sermons. Its foundation at least should be laid before ordination.

1. A Preacher wants a *style of Reading*, to know the right authors on each subject, and their faults against which he must guard; e.g. as he uses those very valuable prefaces of Cruden to the chief words in his Concordance, let him remember that Cruden, like Archbishop Leighton, was a Calvinist.

A style of reading gives us an instinct to discover the uses and dangers of a new author, arranges new acquisitions with old : has a sense of proportion by which the true value is allotted to each theory and its consequences, knows what pages to miss, and which to read twice; is not caught by the ornaments of style nor influenced by the rhapsody of the platform ; it does not mistake the vulgarity of the Salvation Army for St. Paul's "great plainness of speech," nor the smart hitting of Talmage for the true and mighty home thrusts of the Baptist.

A style of reading uses reviews and magazines abstemiously, as the entrées, not the pièces de résistance, of its mental food.

It is gained by reading almost any author who has stood the test of time ; therefore a standard work ought almost always to be on one's study table to be taken up daily if possible.

2. There is a second style that a Preacher wants, and that is *in thinking*, never more needed perhaps than now, for our people are handling ideas out of their depth, and can take in a first-class thought *if* it be thoroughly understood by their preacher.

A good style of thinking has a symmetry and a grace that is sure to inspire the words in which we embody it. It works out the raw material of facts into fair and acceptable statements. A man who speaks much and thinks little is a chatterer.

There are two ways of gaining a good style of thinking. You may do it either by studying it in its principles, or in its examples. Its principles lie

in any book of logic or ethics—but you will more probably cultivate the art of thinking you have already in some measure gained at College, by studying its examples in the works of great thinkers, and among authors of our own generation I may recommend you for this purpose I know none better than one of our latest, Professor Mozley, who handles an original thought as a master, analysing a man's inner life, as though he were in communion with his Maker, sifting out all false and foreign lines, as though he were a touchstone incarnate; and so temperate in his energy, and so calm amid the fires of his free imagination, and above all, excelling all (to my mind) in the clear distinctness with which he shapes and finishes his thought before he breathes it as life into his words.

3. This brings me to the Preacher's *style of speaking*, which is commonly called his whole style, though it is only the robes and vestments in which his own two living styles of Reading and Thinking dress themselves in order to appear worthily and reverently before God and the congregation. We have two real helps in this matter which our forefathers wanted. The language of our people has come much nearer to our own, by their reading newspapers, and the speeches of our Gladstones and our Brights; and *our* language has drawn much nearer to *them* by the change from the latinism of Addison and Johnson to the more Saxon tongue we all speak now. This mutual approach gives us

a pulpit which the generations of the past rarely if ever knew.

As for this third style, I suppose the less it appears the better it is; if it pushes itself before the hearer's notice, it is stepping out of its place, it is impertinent. It will differ partly according to your congregation, just as your thoughts would be of one class in a University pulpit, of another class before an artizan congregation—extempore in one church, carefully written in another.

Miss Ellice Hopkins, one of the truest Church-workers and Social Reformers of our time, sent me a book of hers describing her work in Barnwell; and, if she is to be tested by the results God has given, the account of her preparation to speak to working men is worth some careful thought. In an infamous quarter of the town a young lady gathered round her in a few months an average attendance of seven hundred men, and she had nearly twice this number under her influence. Her mind, she says, was already trained on Shakespeare, Wordsworth, and Tennyson, and she was familiar with John Bunyan, but she went through a course of reading, simply to make her master of the language of working men. The Puritan divines, especially the older ones, such as Gurnall's Christian's Complete Armour, Brooks, and Spurgeon she found most valuable. A natural taste nourished in a University, and, guarded by a knowledge of Greek, held her at arm's length from the vulgarisms of such language.

I always use the simplest word that will carry my

meaning, and if I cannot resist the temptation of a word that nicely expresses a delicate shade of thought which only a few will recognise, I make amends by adding, as the Prayer-book does, a common Saxon word or phrase, that gives force at least to my purpose, and will be understood by all.

This is admirably put by Mr. Ruskin. "The artist has done nothing until he has concealed himself, the art is imperfect which is visible. The feelings are but feebly touched if they permit us to reason on the methods of their excitement. In the reading of a great poem, in the hearing of a noble oration, it is the subject of the writer and not his skill—his passion and not his power—on which our minds are fixed. We see as he sees, but we see not him. We become part of him, feel with him, judge, behold with him, but we think of him as little as of ourselves. Do we think of Æschylus as we wait on the silence of Cassandra, or of Shakspeare while we listen to the wailing of Lear? Not so,—the power of the masters is shown by their self-annihilation— .... The harp of the minstrel is untruly touched if his own glory be all that it records. Every great writer may be known at once, by his guiding the mind from himself to the beauty which is not of his creation and the knowledge which is past finding out."

There is this difference too between a preacher and one who preaches. This latter man belongs to his sermon, but the true preacher's sermon belongs

to him. A man in a pulpit is bound by the sermon he has prepared; he can deliver himself in no other form; the words he has written, the skeleton he has framed together—he is tied to them. But he who is a preacher is master of his sermon, of himself, and his congregation. Carefully as he has prepared himself to preach, he can utter his soul in new words, he can pour out his heart along lines taken up at the moment, as he watches the lines in the faces of those who are listening.

He sees some face in the Church, the congregation is composed otherwise than he had kept before his eye when he was preparing—he perceives with his sweeping eye that a thought has told on some of the souls around him. In all this he feels his Master's presence, he sees the finger of God pointing, and, if he be a preacher indeed, he faithfully follows the Divine leading, and finds his inspiration in it, and his reward often follows fast—to bend his knees and warm his heart.

Here is an example. "As a preacher Augustine was essentially biblical; his sermons form a consecutive exposition of the books of the Old and New Testaments. His sermons are remarkable for their simplicity; thought and feeling manifest themselves continually together without any rhetorical effort. The pastor and theologian are united. We are told that one day Augustine had prepared an eloquent discourse, designed to produce a strong impression on cultivated minds. Suddenly, in the midst of his preaching, he broke the thread of his argument,

abandoned the period he had begun, and discussed at once a more simple and more popular subject. On his return home he told a friend he had yielded to an irresistible impulse of the Holy Ghost which had urged him to set aside his original plan. Hardly had he said this, when a man knocking at the door, entered, bathed in tears and confessed himself to be won over to the cause of Christ. He had been struck with that very portion of the discourse which had been suggested to S. Augustine by the sudden impulse." (De Pressensé, D.C.B.)

Unprepared sermons are a sore danger of our day, especially in the high pressure of a town parish; it has been urged that God does not need our learning, and it has been answered, neither does He need our ignorance. One should surely be ready to speak words for God at any moment, leaning with certainty on His Spirit, but it is presumption, not faith, to expect His help when we have neglected to prepare our best.

Style of delivery is more important than that of composition, and far more neglected. I know no help so great to loosen the tongue and to make it pliable to one's mind as Shakespeare readings and a debating society. Like all who have tried them, I bear my hearty witness to their value. Written and extempore sermons greatly improve each other. But the real power of speech hangs on deeper things than artificial helps.

Bossuet used to spend a while before preaching

in meditating on the sermon which he had prepared, realising it all in the Presence of God, till he assimilated and embodied it; no one, I think, has tried this plan without receiving from, and giving to, his sermon a life that carried it deep and far.

If eloquence means, as it used to do, speaking out from the inner man, then every preacher must be eloquent, and every man with an inner life has the reservoirs of eloquence within him; for eloquence is no trick of the tongue, or trap to catch the ears and the praise of our people, it is the pouring out of the fountains of one's heart those streams of pardon and blessing, those holy waters of Life which the Holy Spirit has stored up within one. A Preacher who has been greatly forgiven can speak fervently about pardon; if he feels he has been dealt with very tenderly by God, he can speak of Him lovingly; if his own faith, hope, and charity are real he needs no artificial language when he preaches these gifts into his people. And even if his tongue be tied, and his voice be cold, and his manner dry, even yet his people will feel and catch his earnestness.

This is put in a masterly way by Mozley, in his review of Pusey's sermon, the first he preached to Oxford after his interdict. The passage is too long to quote, yet it should be absorbed into the preacher's nature, I cannot resist the pleasure of giving you its head and tail, together with a sentence of Dr. Pusey's own.

"It may be asked how a Preacher who has none of what we may call the arts and accomplishments of preaching, who has not pliability of voice, or command over accent, time, or tone; who does not change from fast to slow, or pause, or look off from his pages can impress or raise feeling? But the question would not show much depth of insight into the true avenues of people's minds. . . . Reality is the powerful and moving element on such occasions. Reality is always striking, always effective. There is a sympathetic impulse always felt, as soon as ever the mind recognises the fact that the person speaking is in earnest, he is immediately the centre of all minds round him; there is life and intentness in the whole sense of thought, just as when a wire vibrates, or a spring leaps and fastens the stray material that comes near it. . . . A voice like this is powerful by intensity, and impressive by the single-minded force of love and a penetrating purity of will; a voice which is allowed always to still and fix, for the time that it is speaking, the waywardness, dissonance, and wanderings of inward nature; which imparts to its hearers for the time somewhat of that serenity, awe, and singleness, out of which itself issues; and which creates, amid the confusions and bustle of the mind's common-place intellectual life, a temporary calm, during which ideas, hopes, and longings, which were never entertained before, find an entrance into many a mind, to produce their living and permanent fruits afterwards."

It interests me greatly to put by the side of this a sentence from one of Dr. Pusey's own sermons, "Only when the soul goes forth out of itself, and speaks to the soul, can man sway the will of man. Eloquence then is all soul, embodied, it may be, in burning, forceful words, but with a power above the power of words, an electric force, which pierces the soul addressed, transposes into it another's thoughts, making it its own, by going forth out of itself." (*University Sermons*, 1859–72, p. 7.)

If this spirit possesses you as a Preacher, how strong and true and clear shall be the spirit that through you shall begin to possess your people. This spirit which I will show you in the closing words of an old medieval prayer, and which you will obtain by the fervent use of such a devotion.

"Tot sint Tibi laudes,
O bone Deus,
Quot literas scribam
Quot verba legam."

IV.—THE SHEPHERD WITH HIS OWN SHEEP.

THE Good Shepherd among His own sheep! The portrait is very divine, its very thought inspires one, for it is a position ordained and revealed, a relationship created by Him who wove together the hearts of father and son, of husband and wife, for the consecration of the world and the peopling of Heaven. If you would have a revelation of it, mark the passages in St. Paul's Epistles alone, that lay bare his heart to his people, and their living answer to it.

If you would be inspired with it, cut or copy out these pastoral passages, and keep them as your Shepherd's lyre, constantly on your prayer-desk. It is not the pastoral Epistles that are chiefly in my mind, priestly inspirations are naturally there, but they also run as a golden thread all through his common Epistles. The soul and brain of St. Paul are so conspicuous that we are apt to forget and ignore the glow and tenderness of his heart. That blessed story of St. John and the Robber Captain shows that St. Paul was not alone in the gift of his priestly love. The Shepherd's heart was given to them all. Like his Master, the real parish priest

knows the door of his people's heart, and its porter inside opens to welcome him, for the soul knows a real priest's voice, he calleth his own sheep by name, knowing them intimately and all about them; and he leadeth his people out of the lower world into the higher, out of themselves into Christ, out of the flesh into the Spirit, out of the bondage of their sins into the glorious liberty of the sons of God; and everywhere he goeth before them,—in devotion, self-sacrifice, good works,—till they learn to flee by a true instinct from the voice of strangers. This is our ordination Gospel, and its inspiration breathes into, and transfigures, each true pastor. Realise sometimes the unseen chord that vibrates at the touch of God between you and the soul you are visiting. It is not in vain that the Acts of the Apostles reveal those two links that bent to the same Hand, as Saul of Tarsus knelt expecting Ananias, while Ananias was being prepared and sent to him by the same Pastoral Providence, or as St. Peter saw a vision of the work he was to do in Cornelius' household in the same hour that Cornelius' messengers were seeking his door.

You have probably noticed an instance of this spiritual nerve harmonising between two persons in a letter of General Gordon's: "Praying for people ahead of me whom I am about to visit gives me much strength; and it is wonderful how something seems already to have passed between us when I meet a chief (for whom I have prayed) for the first time. On this I base my hopes for a triumphant

march to Fascher. I have really no troops with me, but I have the Shekinah" (*Life*, by Hake, p. 297).

If the unseen link was so strong between a Christian soldier and heathen chief that he had never seen before, what may it not be between the Parish Priest and his own baptized people!

You have seen two inspired instances of this force, which is only unseen because it is so real.

Here are two revealed examples of the strength and divine beauty of the nerve in the soul of the true Shepherd of his Church. One was the angel of wrath, the other the angel of grace, to the heathen world; each was the chief leader of men in the Testament, into which his life is woven as a living thread. "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin ... Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (Ex. xxxii. 32); and St. Paul wrote, "I could wish that myself were accursed from Christ for my brethren" (Rom. ix. 3). This nerve gathers its motive force mainly in those hearts which God has ordained to minister the Life and Love of the Good Shepherd.

In every province of the Pastoral Life we are types of the Good Shepherd, pastoral members of His Body, "priestly organs of a priestly Church."

(a.) *Communicants.*

This divine sympathy beats most vividly of course between the clergyman and his COMMUNICANTS.

Of these he keeps *a roll*, with the date of their

first Holy Communion, (if it has happened in his own ministry), and a copy of which he means to leave to his successor. Every Sunday evening he marks their reception. Where there are two or three curates this will be done by the Vicar in their presence, as they will know or notice some of whom he was unconscious; if the communicant has been absent, the reason is noted by a mark—sickness, absence from home, etc.; and if the absence seems causeless, the person is visited during the week. Or you may visit each member of your monthly Communion class the week before, ostensibly to invite them to class, really to whet their spiritual appetite, and heal any hindrance that may have occurred.

In Lent every communicant is carefully seen, in preparation for the Easter Communion. In this way each backslider meets an angel standing at the door to hinder his escape from the Garden of the Tree of Life; for carelessness generally begins at the altar, and the trespass of the tempter may most often be arrested by the priestly watchman, as he diligently notes the communions of every parishioner.

Nor is the celebrant a mere official, handing the Cup of Blessing to those who thirst for it. Its blessing lies hidden for many of his people, if this exhausts his office. The work lies surely as much with the hearts of those who draw near, as with the chalice and paten. The true celebrant PREPARES the living chalice, into which he pours the Blood

of our Lord, at least as reverently as he prepares the silver cup into which he pours it only for a transitory use. He knows an introit through which he leads his people up the altar steps, to the sound of a heavenly choir, and the accompaniment of holy thoughts, during the days that forerun their Communion.

If he could choose for them, he would rather they prepared without receiving than received without preparing, except in those sudden calls that sometimes come to a holy soul; and yet even the best of us would like a little time in which to trim our lamps before we go forth to meet the Bridegroom.

His chief way of fulfilling this duty is *the Communicant Class*. Of these he has several, classifying his people according to sex, age, and culture. Here he meets them every month, realises with them some devotional or sacrificial Scripture, or so handles the service itself that it grows more reasonable, holy, lively. After the class they know well that he waits to talk privately with any of them who need more personal help.

In some parishes a monthly gathering of all Communicants in the church or school-room meets the case better. If you prefer this, you will find it useful to divide your address into two parts by a hymn. In the first part speak to non-Communicants, to those who are hesitating, to backsliders, or those who are thoroughly irregular; in the second part dealing only with those who come regularly.

One gain of this second plan is that you can more easily draw your upper or middle classes to it. If you hold it immediately after a Sunday evening service you will have the largest number, but their attention is apt to be tired. But if you can have a special class for them, calling over names, visiting them at home, and treating them as you treat their simpler neighbours, they will heartily thank you, and you will quickly gain a hold over them that years otherwise spent would have failed to give you.

It is said that the class-system is the most effective machinery of the Wesleyans, and I have no doubt about its truth, for the class is to the congregation what the family is to the town.

I have sometimes found it useful to print a daily Scripture and its leading Sacramental idea, sufficient for a week's use, and give it my Communicants at their monthly class.

A Communion Union or Guild is a great help. It has been tried in all degrees of strictness, and different kinds suit different parishes. But whatever plan you adopt, some communion, visible and practical, is almost necessary if you do not wish to lose the fruit of your labours. The soul of "the Communion" must take to itself a body, if your "saints" are to live and grow.

If you have a Holy Communicant's Guild, you ought to have general classes as well, for many object to bind themselves by the slightest rules, and it is a pity they should not have the benefit of

the class. I doubt if any such society or guild ought to be introduced till you have been some years in the parish, and people should be generally keeping every rule before they enter the guild.

Church work will be an absolute rule of your guild, because it is the outer and practical life of the offertory and prayer for the Church Militant.

Devotional use of the Bible will be another essential rule, because it is the only way to "read, mark, learn, and inwardly digest" the Epistle and Gospel.

Your people will at first need much help in this part of the Spiritual life, because it has grown rusty for want of use, and there are no books that will save them the trouble of meditating for themselves. You will have to do it *with* them at first; and for some time you will have to give them written or printed helps to reading their Bible on their knees, shewing them Scriptures suitable for this purpose, and providing them with heads of mental prayer.

In Advent and Lent a weekly meditation is often given aloud in church by a clergyman accustomed to this kind of work; a Scripture is introduced, divided into two or three plain, practical points, with a silent pause between each.

Most devotional unions have an outer and inner circle, and guilds have a first, second, and often a third order. You will generally find the stricter rule the better observed.

Parochial guilds may be grouped into a rural deanery union, and gathered round their bishop yearly if possible.

In many parishes a yearly *parochial retreat* yields excellent fruit, and in most parishes Good Friday, with its "Three Hours," and often with its own Eve and Easter Eve, becomes a genuine and very natural season of withdrawal into the All-holy Presence, and it is no more than the ordinary Jew allowed his higher nature as he went up to Jerusalem before the Feast to prepare himself for the Passover.

The *Sunday Morning Sermon* is a positive member of the Holy Communion Service, and should, directly or indirectly, help the congregation to "draw near with faith, and take that holy Sacrament to their comfort." It is gradually becoming detached from its Sacrament, but the principle remains in our Prayer-book, and we are bound by it regularly to give our people Sacramental teaching.

There has grown up an irregular custom of omitting the longer exhortation; if you do this, be careful to supply its place in some measure in your morning sermon. Yet you will find it good to read this long Exhortation, as well as the long Invitations for the greater Festivals or monthly.

The environment of the altar that is most, and most fatally, neglected, is the *recollection* of it afterwards, for the birds of the air follow the Sower going forth to sow, and they, as often as the communicant, gather up the fragments that remain. Some holy thought, some practical result, should sometimes be suggested to our Communicants.

A Non-Communicant Church-goer is a person of

whom we read nothing in the Old or New Testament, unless it be in one of the Seven Churches. It is clearly a state of self-deception, a compromise of human invention, the mark of a Laodicean. If we do not appropriate this border-land in our King's Name, the enemy will certainly do so.

Some clergymen try to do so by lowering the doctrine of the Eucharist, or making the road that leads to it broader, and the gate swing lightly on its hinge. But others do it by making the road more distinct instead of wider, and they stand at the door themselves to open it to each who will. The more real, prepared, and fruitful an office we make our Holy Communion, the more will those who frequent it leaven the parish, and the more clearly will outsiders see and desire its fruits of blessing.

There is another compromise appearing among us—*Non-communicating attendance*. Some honoured names have lately thrown a human authority over this practice; but no honour can breathe life into a corruption.

These two points are against it:—

(1) It abandons the ancient and universal rule. If you bid me be more definite, I mean the first six centuries. If you ask for my authorities, you will find them drawn up in the scholarly volumes of Archdeacon Freeman and Mr. Scudamore. The latter sums up the theological history of this innovation in these sufficient words: "Those who do not communicate derive no special benefit from

their presence at the Celebration. The Sacrifice is not imparted to them, because it is only through partaking that any one can appropriate it to himself. The altar must be to us as the Table of the Lord also, or it ceases to be an altar. Rather we may fear a certain secret loss of grace and blessing, if we attempt to use the most holy Ordinance of Christ in a manner or for a purpose which has no sanction from Holy Scripture, or from the uninspired records of the primitive Church" (*Notitia Eucharistica*, 447). Saintly Bishop Andrewes wrote, "It is of the nature of an Eucharist or Peace Offering, which was never offered but it was eaten, that there must be a representation of the memory of that Sacrifice, and together an application to each person by partaking of it" (*Sermons*, vol. v. p. 66). See also Bp. Cosin (*Works*, v. 99). There are occasions when one may be present at Holy Communion without reception. For instance, when one is Communicating at some other Celebration on the same day, especially at Communion of the Sick when the service is abridged, or once before a First Communion. But the habit of using the Sacrament of the Altar in this way, as a positive means of Grace with a sacrificial virtue of its own, seems to be outside the language of the English Liturgy.

(2) The whole Service is cast for the sole use of those who receive, and you must alter almost every prayer before you can make it an office for non-partakers. Read it carefully, and you will see

that it resents those who come only to see and pray.

Yet there is a genuine feeling in the minds of these persons; our people very often want to plead with our Lord, and realise on their knees, the Sacrifice of Calvary. They need something more than plain prayer, and long for a service with the flavour of the Sacrament in it. Mother Church sympathises with this spiritual desire, and supplies it in her Matins and Evensong, which rise above our private devotions alike in the dignity of their music, in their genius loci, and in the fervour caught from the spiritual company of others. These two services have also their sacramental breath, as they put into our mouth the collect for the Holy Communion of the week, and to them a Divine Presence is specially given, for it is not in the closet where some solitary soul is heard by its prayer in Heaven, but where "two or three are gathered together in His Name, that Christ Himself is among them."

And the Morning and Evening Service have always been meant to serve another use; they are the real "Preparation of the Sanctuary," by which, as by a sacred hand, the Holy Spirit leads us up to the altar during the days on which the holy light of Sunday is casting its shadow before it. May I suggest a question for Parish priests,—Has it ever been a part of Church Order, or is it good in itself, to make Holy Communion the first office of the day, with no Prime, Matins, or Litany to lead us up to it?

And in these days, when our Lord has restored to us the grace of frequent Communions, a new anxiety rises in the true celebrant, lest his people draw less of Christ from their weekly Sacrament than they drew in the years that are gone from their monthly or quarterly Communion. For then at least they really prepared, they examined their conscience, and gave themselves to prayer; and a new danger is touching us, lest our people draw near with a sluggish appetite and a jejune repentance.

Yet one is very grateful to the Lord of the Feast for the restoration of our weekly Festival. A special yearly Eucharist may well be celebrated for this cause alone, for it is not only a means of abounding grace, but a sign that our Lord is giving Himself, as it were, with both His hands, to meet the great work He is requiring at our hands, and to consecrate the vast empire and the unrivalled wealth that He trusts to our use.

The devotional theory of the Church seems to have been at the first, and still to hold among us, Morning and Evening Prayer for the working days of the week, and Holy Communion added for Sundays and other Holy Days, the Lord's Supper for the Lord's Day. In large towns there should surely be one or two churches where those who need it may celebrate the Death of their Lord on any day of the year, for there are private commemorations in every family, and days of particular joy or sadness in every heart, that only find their full meaning and virtue when they are woven into a

commemoration that embraces and blesses every true memory of man. And there are also temptations, questions too hard for us that must be answered at once, and difficulties of business or of brain, that find no place of rest until we lay them on the altar.

(β.) *Confirmation.*

This is the connecting-link between the two Sacraments. It both "completes" Holy Baptism and opens the door to Holy Communion. It is the great introit to the sanctuary. If this were all, it would raise Confirmation to a foremost place in the parish life.

But it is much more than this.

It is the day in which the brave young soul is singled out as a responsible member of the Church; when he makes his Baptism his own act and deed, and confesses God openly before the world.

It is the day when the Church arrays him in the whole armour of God, and sends him forth as she sent her knights of old, with her strength and her blessing. For he will need it all.

It is the day of Pentecost to each of our people.

New natural instincts are beginning to rise in his life, and new proneness to evil will presently assert itself in that pure young breast. Evil, whose name is Legion, but whose very names the boy or girl has scarcely heard, of whose nature he is ignorant, and new possibilities of sin, are coming to the birth within him.

And at the same time, outside him, new tempters are hastening to meet him, and conspiring to undo him. The sin of great cities will for many a year be his environment, and he must run his race with Atalanta's golden balls thrown at his feet for almost every step. By the door of a score of public-houses he must carry home his wage; at the steps of many a music-hall, free dancing-saloon, and penny-gaff, the boy and girl must conquer or fall. These young ones will have to bear for years the mocking and provocations of the factory, the sneers of the street corner, and stand often alone against the whole public opinion of their shop. Many years ago I had been preaching about the years of the Martyrs, and how easy and light a yoke was ours compared to theirs. A clever young surgeon came to me afterwards, indignant at my ignorant unsympathy with the difficulties that men like him had to meet almost every day, compared to which the martyr's death was short and straightforward.

The age of innocence is passed for these children; the age of temptation begins. And in this passage you, as the parish priest, come to the lad with the strength of God in your hands, the new strength of the Holy Spirit for the new temptations of the flesh and the world.

During the generations when Confirmation was neglected, there arose two powerful sects to fill the spiritual vacuum which our nature abhors.

The Baptists sprung into being mainly to lay

hold of youth at this great hinge of life. They said our infant Baptism failed here. The child had no part in it, knew nothing about it, then or often afterwards; contributed neither repentance nor faith to its New birth, which, therefore, by the showing of our own Catechism, was at best an incomplete act. They met the obvious difficulty in a way of their own invention, yet earnest people felt that the difficulty was met, and the sect gained ground. But Confirmation, well prepared, and ministered in faith, cuts the true ground from under the Baptist, and supplies the need he felt.

The Wesleyans found another vacuum in the spiritual life of the Church of the last century,—*Conversion* was neglected,—unpreached, unministered, unfelt. A link was wanting in God's chain for drawing His children out of the house of bondage. An event in man's life which is much made of in the Bible was ignored or despised. So souls were lost by wholesale, and the Church asleep was falling from her chair.

Then arose John Wesley with his awakening sermons, and Charles with his irresistible hymns.

But it was again a remedy of man's invention, its outer and visible sign was ecstacy, its inward and spiritual grace was unbridled emotion. But at least the want was realised and deepened, till the Church at last felt its keenness, and returned to her treasury to take again her neglected rite of Confirmation.

Mark you, this is the Church's opportunity, and office, of Conversion, stirring with experienced hands that fire within the hearts of her children that

the Holy Ghost had kindled from the altar, and storing up its seven-fold heat in a form of primitive service, by which all the flame goes to power, and all the power to the service of God and man.

All these things make Confirmation the most interesting and fruitful season of the clergyman's year. There springs up at this time between him and his candidates a mutual trust and affection of the kind which moved an Apostle to break off in his inspired letter, "My brethren, dearly beloved and longed for, my joy and my crown."

Therefore *he prepares himself* carefully for it. After two or three years, it is going over old ground, and yet he is jealous lest his scholars should drink the waters of life out of a stagnant pool. An angel, a holy presence, must come down into his soul to stir it to its depths, else no wonderful work will be wrought, no impotent folk will be strengthened.

This self-preparation holds good of all our ministries, but especially of this; for you are entering into pure and unstained hearts in the morning of their life; if there be any holy ground on earth it is here, therefore "put off thy shoes from off thy feet."

A day spent in some sort of retreat, with a special confession of sin and unworthiness, some promises of God to strengthen one's faith, and a Holy Communion with this intention will open the door of heaven to new grace, and put new life into old grace.

Let each lesson also have its short and true preparation that you may go straight from the Presence into your class, bearing some of Moses' light upon your lesson, the tones of your voice and the light of your eye. Realise your subject on your knees, examine yourself on the standard you are setting before your spiritual children. So you will *give* as well as teach, and the spirit of your subject will make its doctrine to live and give life.

For this was the secret of Daniel, "greatly beloved," in whom even the heathen felt that the spirit of the holy gods was at home: "And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding;" i.e. understanding to master and possess the subject, and skill to give it to others.

Forethink the condition in which you will probably find your class on the subject of your lesson, and that in which you mean to leave them. Test the first of these two points by a few questions before you begin to teach, for the good fortune of that archer who hit Ahab in a vital part is not given to most men that shoot their arrow at a

venture. Wise questioning makes average scholars teach themselves.

Of your *candidates* you have *two groups to hand* before you begin. (1) Those you postponed last year, on whom you have kept your touch; they were perhaps a quarter or a third of your full number. The more strict you are in your requirements, the higher will confirmation rise in public esteem; if you make it a real offering of their heart to God, and an act of faith in His strengthening Hand, you will reject many, and yet you will present the more.

(2) Your other group ready to hand will be some classes formed in your Sunday school soon after last year's Confirmation. They have been placed under a skilled teacher who has thoroughly grounded them, and they should form the backbone of the new set you take in hand.

Two months before Confirmation, and two classes a week, will be well spent in leading them through the Catechism towards the end of the Lord's Prayer.

And two or three weeks between Confirmation and the first Communion will be filled with the Sacramental part of the Catechism and the preparation for the altar.

Lent lends itself most easily to the work, but this of course lies in the Bishop's hands.

The Catechism is the training for Confirmation which the Church has given us. You remember that the two were one until the last revision of our

Prayer Book, and the whole was called "Confirmation, wherein is conteyned a Cathechisme for children." And it will be your own reward, for in this use it will cease to be to you a skeleton of dry bones, it will have a mind and a heart, and you will know that the Holy Spirit has breathed into it the breath of life.

When you come to the Renunciation provide your catechumens with a short plain form of self-examination. Dr. Hook's (Bell and Daldy) is the most useful I have met with. Whitworth's is perhaps better for the uneducated.

When you reach the Lord's Prayer, instruct them in the divine art of prayer, and inquire into the devotions they use, for the time has come for them to put away childish things of prayer. A short, easy, practical form has been written by Mr. Cooper, of Tarporley (Phillipson and Golder, Chester).

When they are confirmed, it is customary to give them a Holy Communion Manual. Of these there is a constant stream in our day, of every shade and degree. Choose one you have used through for yourself. Only beware of foreign handbooks, altered to suit the English Church. I doubt if this be fair to the original author, and you will generally find the foreign flavour sticks to the translation. There are many of these adapted manuals that contain prayers worthy of the Apostles' day, among others that are disloyal to our own native Church. Get your doctrine at least pure of its kind, pure Roman if you want, or pure English

if you are a member of this branch of the Church. Be sure, a real Romanist despises these half and half manuals as much as a true Anglican.

As you enroll your candidates, you will find it useful to rule the index or general page of your book in columns, under heads, which you can quickly tick off as you are talking to each of them for the first time.

The headings may be these—

Are you baptised?

Have you made up your mind?

Why do you wish to be confirmed?

Do you mean at once to be a Holy Communicant?

Do you pray morning and evening? and what?

Do you read your Bible daily?

Are you the eldest child?

Are your parents Communicants, Church, or what? and are they much interested in your Confirmation?

So you will diagnose each case.

At the end of each lesson it is useful to give your candidates two or three Scriptures as its inspiration, and a collect as its devotion for each evening in the interval. To the more educated you will naturally give written questions, to keep their mind in the Confirmation stream, and to prove your own teaching.

I generally use a blackboard, or better still, large sheets of cartridge paper, on which I show them a map of my lesson in different coloured chalks, or inks laid on with a brush. As they grow interested

in the course many of the candidates copy all these maps on their note books. The advantage is that they *see*, as well as hear, your mind.

In each lesson try to ferment both their mind and heart, giving them your own living interest in the Father, Son, or Holy Ghost.

Show them how the Bible is the main book of to-day as well as yesterday and for ever; e.g. how our Bishop comes down as St. Peter and St. John from the chief city to pray for, and lay hands on, all those whom the common Philips have baptised and converted; how there were some confirmed by the Apostles, who had neither part nor lot in the matter, because their heart was not right in the sight of God; how Confirmation is still followed and proved by outward signs, no longer indeed by new tongues, but by new tempers, and conquest of old faults; and the same results of the Holy Ghost will come to us as to St. Peter, who confessed his Lord before the high priest in the same hall where he had denied Him to the maid when last he stood there before Pentecost. And you may stir up your scholars to question you by the example of Him who at His Confirmation was found among the doctors, both hearing them and asking them questions.

A word about *the age of your candidates*. Be as elastic as nature is; there is no hard and fast age of fifteen, for some reach it at thirteen, and others at eighteen. You will be guided also by the child's environment; an orphan, the child of vicious parents, and one going out to service or work,

must buckle on their own Christian armour earlier than others.

In your questions to be answered at home in writing, ask one shortly before Confirmation about each candidate's difficulties and temptations. The answer to this, written on a separate and private paper, will be the main subject of your last interview with them.

There will be many unbaptized men and women in the parish, only waiting for some special opportunity. Confirmation time gives this, the preparation is nearly identical, and goes on in the same class; an evening service of adult Baptism is held a few days before the Bishop comes, and the confirmees will not easily receive a more helpful lesson than the deep earnestness, beauty, and meaning of that Service which their preparation has taught them to understand.

After the first Holy Communion keep your spiritual children together with each other and with you, by a monthly Communion Class, so they will "continue their Lord's for ever, and daily increase in His Holy Spirit more and more, until they come to His Everlasting Kingdom."

In this permanent class you will not only prepare your spiritual children for Holy Communion, but instruct them also, leading them from time to time into deeper and clearer knowledge. Let the connection between brain and heart be as vital in the spiritual, as it is in the physical, man.

And before I leave this part of my subject, let

me point out a danger. "Have you been," or "are you coming to Class, or Holy Communion?" are natural questions, but they are not the best. If by your teaching you can make the soul feel its need of grace, and the Sacrifice of our Lord, and the fuller indwelling of the Holy Spirit, etc., the other things come naturally.

(γ.) *The Sick.*

Troubles of all kinds are our special opportunities, chosen by our Lord Himself. The suffering are separated for a time from the world, set free from their usual temptations; placed within sight of the other world and the Day of Judgment, predisposed to our ministry.

These are the very crossbearers of our people, the living crucifixes of our parish, therefore they are sacred; they have much to give us, and we have more to give them; and, if we are true priests to them, there is something sacramental in their pain and weakness. The fellowship of His sufferings is at least outwardly theirs, and they are bearing the marks of the Lord Jesus. Theirs are the elements at least that may become by consecration the outward and visible sign of an inward and spiritual grace. "I was sick and ye visited me," whispers in the ear of the true Parish Priest, as he enters the room of illness.

The true pastor discovers sickness almost by instinct; through his visitors, Sunday or day teachers, and kind-hearted neighbours, his eye is every-

where, and he is often on the spot before the doctor. There is no hour of day and night that surprises him; all his people know that he is part of themselves.

He takes care to go from God to his people; distinctly sent, possessed, energised, enabled by his Lord, he has something more than sympathy, ten times more than warning or advice, to give them.

If you are sent for by a parishioner whom you do not know, gather a notion of your patient's character as the messenger leads you to the house, and while you are waiting below till the room is ready, you can diagnose the case a good deal by the children, pictures, books, and tone of the house. For diagnosis is your first art; you are in the dark, and likely to do as much harm as good, till you understand something of the man's life, his temptations, previous troubles, etc.

In the sick room you must sometimes be alone, and sometimes you will find it best to have the presence of one or all of the family. It is often difficult to get the sufferer to yourself, in which case you may plainly tell them that you desire it at your next visit. Anyway it is clearly impossible to open out a father's conscience before his children, or the husband's before his wife. And the conscience is the main seat of your diagnosis, try to loose its tongue until it speaks truly and clearly.

I find it best to begin by supposing my patient to be a better man than he is. It sets before him a good standard at least, it probably reminds him

of an ideal that once was his own, and at least it saves offence; if he has any truth in him, as our northern townsfolk generally have, it makes him his own accuser,—a process he will bear much better than he will endure your questioning.

It is good also to have some plain external fact as a lever. And our Master has given us one that serves as a crucial test, Is the man a regular communicant? If not, why not? This almost surely brings you at once to the spiritual condition or want of condition, to the half-heartedness, backsliding, quarrels, or secret sin, of your patient.

And the same outward act is my constant aim in dealing with every case, to set Holy Communion before their eyes as the τέλος of their illness. An outward act, I say, not so to confine it, but to remove the result of the sickness, from a sentiment or vague purpose of leading a better life.

You will soon find that there is no greater delusion than this "better life," it is the very patch on the torn garment, that makes the rent worse. A better life is the devil's own delusion, it is the commonest and subtlest snare of a sick man, and you must deal plainly with it, you must never rest till you have substituted for it "the new life,"—the life from Christ, for Christ, in Christ, to Christ, for this is the inner meaning and virtue of Holy Communion, and it is the consummation of our ministry.

The Magdalene was not content with a pure after life, nor Zaccheus with an honest one, nor

Nicodemus with a religious one. They gave themselves wholly to God, and neither you nor your Master will be satisfied with anything short of thoroughness.

If the sick man has lived godly before his illness, there are still depths of the new life in which he may renew himself, it may be the single eye, or the consecrated days, or the worldly trade perfected or at least fulfilled to the glory of God, or the pursuit of holiness, or life wholly offered to others. For you remember the constant communicant is only invited to draw near to the Altar on this one condition,—"Ye that intend to lead a new life."

In your first visit, interest your patient in you and your ministry; this is the key of all diagnosis and of all pastoral care. A famous living physician was asked by his friend to tell him the secret of his wonderful cures. After a moment's hesitation he replied, "If my patient likes me at my first visit, he probably recovers, but if he dislikes me he probably dies."

The physicians of body and soul often clash across a sick bed, for your connection with the doctor is both vital and complicated. Vital, for he must keep our joint patient alive, else our ministry ceases, and he must restore the sick man, else our art is barren. Vital, for we have no better ally or counsellor than the medical man, who can tell us the probable duration and issue of the disease. Vital, for body and soul are interlaced, and are one for

better or for worse until death them do part for a little while.

Yet complicated, for the average client has two diseases, one spiritual, the other bodily, and it is generally difficult to cure one without risking the other. Complicated, for the doctor avoids the thought of death, even in an illness that is probably fatal; his skill works best in the absence of excitement, and of all mental disturbance; while the forethought of death is often a medicine we dare not spare our patient, and we cannot probe and arouse the conscience without some excitement, or rearrange that human interior without some real disturbance.

So we avoid the time of, or presently after, the doctor's visit; if much excitement will kill the patient, a little will go a long way and be enough for our purpose; if the fear of hell will shorten the sick man's few days, it is against our interest as much as against his temporal adviser, and the counter irritation may be tried,—the hope of Heaven.

In many cases of mental or nervous disease, the doctor sends his patients to the clergyman; in the physical results of many sins we cannot finish our cure without the aid of the physician. We help him in supplying those comforts and diet which our patient cannot obtain, and he helps us by showing the moral cause of many an illness or debility, advising the sufferer to open his mind to his clergyman, and sometimes by kneeling himself at the bedside.

It will greatly help the sick man if he understands that his two doctors are working together, and so will the old proverb be fulfilled, "Mens sana in corpore sano."

And if we are true to our own heart, or true to the Fathers of the Church, we have stronger medicines than fear and excitement in our spiritual pharmacopœia. "The terror of the Lord" is only one of an inexhaustible store of remedies, and the Apostle only used it with "persuasion." Even the Salvation Army deals mainly with the strong and well.

Our old unreformed office was interspersed with "Frater charissime," and an ancient canon bids the priest "speak comfortably and mildly to him, exhorting him to place all his hope in God, and to bear his scourging patiently, to believe it designed for his purifying and amending . . . And never to despair of God's mercy." (e.g. See Blunt's *Annotated Prayer Book*, p. 280.)

And yet, when all has been done to secure a fellowship of ministry between priest and doctor, there remain some cases where you must sacrifice the body to the life of the soul, and with words and voice that have been consecrated by prayer, and mellowed by truest love, you will save the immortal spirit out of the wreck of the whole man.

How far are we to use "The Order for Visitation of the Sick in the Prayer Book?" Not commonly, as a whole. It is too long and exhausting, especially if the rubrics be carried out. When you use it, prepare your patient for it at your

previous visit, and put on your surplice, for it is an office of the Church.

Yet use it almost always in parts, and as the general scheme and method of your ministry to the sick :—

(1) As our rule—*always to pray* with those who suffer in mind, body, or estate, and generally with all men, wherever it is not a clear case of casting our pearls before swine.

With regular Church people, and those who have culture, the open use of the Prayer Book is often our best plan. With most people it is better to use some Collects learnt by heart, supplemented by extemporary prayer, to meet the special case and the subject of our ministry at the time.

(2) *To read little or seldom;* the service is void of lesson. Our people can mostly read for themselves ; their friends can always read with them, and where necessary the district visitor can fulfil this part of our ministry.

The parish priest has a store-house of Scriptures by heart, which he is always increasing, and these he weaves into his conversation with an aptness and naturalness that readers can rarely gain. Sometimes, especially in chronic cases, it is well to read and explain a sermon, and a hymn often opens up conversation, and helps when they are too weak for anything else ; those who can sing make the hymn doubly helpful to a Lancashire or Yorkshire sufferer. He gives them books and hymns, and passages of Scripture to read in his absence, or

to be read by their friends, and used by himself in his next visit. But his own business is of a nature more searching and vital than any perfunctory chapter can help. In a secondary sense he is a personal Word of God, "living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and a discerner of the thoughts and intents of the heart."

In this and in all other counsels I would free you from all hard and fast rule, whether of reading or speaking your errand; any absolute rule is absolutely wrong. But in most cases reading is more of an incantation, and a proper sort of thing to be done, than a living ministry.

(3) The Visitation Service gives us *the two causes of illness*, either for the deepening of spiritual life or for the repentance of sin, both equally in tender mercy, not in wrath, for healing and not for punishment. Working on the lines of this first exhortation, we help our parishioner to find out the cause of his present cross, or to arrange the burden truly between the two causes. No plant without a seed, "ex nihilo nihil fit," the moral source of the illness is as important to the patient and to us, as its physical source is to the medical man.

Then follow in the service the holy use and blessing of sickness, its peculiar Christianity, as a sign of sonship, and a fellowship of His Sufferings. This thought makes us always reverend to the sufferer, and conscious that the suffering is our ally in our parishioner's heart. By this sign we know

that the same Lord who has sent us to this man has been with him also preparing him for us.

(4) Comes our *enquiry into our patient's faith*, with a real and a right trust in God. And here our lines are fixed; we have no authority to go into party questions or niceties of doctrine; we are not commissioned to fit every man to our own bed. The Apostles' Creed, in which he was baptised, is all that we require, but many fall far short of this. In our day numbers of regular churchmen nurse a private heresy; they are Arian about our Lord, or doubt the personality of the Holy Spirit; the need of the atonement is a cloud to others, and the Church is a vague opinion to some. Do not beguile yourself with the notion that false doctrine does not so much matter; if a false note makes no difference in music, or a false quantity reveals nothing but a slip of the tongue, if a false ingredient does not affect a scientific experiment; and a false figure in a railway time-table makes no difference in an important journey; then we may begin to doubt whether a false doctrine in the Apostles' Creed affects our life and conduct. If we are saved by faith, it must be God's kind of faith, not one of our own making or twisting.

In very rapid cases we must make bricks almost with such straw as we can find; content if the dying man believes the main points truly, and wishes to believe rightly about the others. But where God gives us time, He surely expects us to minister the saving faith, as He has revealed it to us.

If the patient be a Dissenter and wishes our ministry, he means us, of course, to give him that by which we hope ourselves to be saved. If a hydropathist or a homœopathist sends for a member of the College of Physicians, he does not expect of course to be treated on irregular theories.

If you find that the person is being attended by a Dissenting minister at the same time, you must in a kindly manner bid them choose for their own sake, lest they fall between two stools. If the Nonconformist teaches as you do, the *raison d'être* of his Nonconformity is gone; if he teaches differently, the dying man has more chance with the Dissenter alone than with both of you together.

With a well-educated and thoughtful person you will find it helpful to let them write down their faith in their own words, if the illness is prolonged.

(5) *Confession.* Light your candle of the Holy Spirit, and sweep diligently through the dark and dusty corners of the man's life for anything that wants pardon, and bars the way against the peace of God. Of course, you must have the man with you in the matter; you can only help him to deliver himself. He is free in this thing, as free as he is with his doctor or lawyer, but our duty is laid down in plain words. "Then shall the minister examine whether he repent him truly of his sins, and be in charity with all the world. . . . Here shall the sick person *be moved* to make a special confession of his sins, if he feel his conscience troubled with any weighty matter." This rubric is in harmony

with the close of the invitation to the Lord's Supper.

There are not two confessions of sin, one to God and another to man. There is only one, and this is to God alone. If a penitent can do this unaided, our rules in both these places bid him do so. "If he cannot quiet his own conscience, but requireth further comfort or counsel," "if he feels his conscience troubled with any weighty matter," then we must be as ready to help him, as though his body was weak, or his heart full of sorrow. We offer our help; we do not force it on our patient. We ask him if he has any unrest or burden of conscience, and, if he has, we are at hand to help with words of tender skill and free pardon; tenderly, because we "ourselves also are compassed with infirmity;" confidently, because we are sent by One Who washes "men whiter than snow."

In our use of confession we succeed when our parishioner can do without us. In ordinary circumstances we believe he had better do without us in this matter, but there are frequently old sins left off but never repented, scruples of conscience that vex the soul day by day, and entangled and diseased consciences taking right for wrong and wrong for right, and sinking under confusion that grows worse confounded.

We may draw out and release our patients with surplice or without, on their knees or in their chair, but in some way or other their conscience needs

our ministry as much as their heart, their brain, or their body.

These are the four parts of this operation.

1. To help the person to examine himself.

2. To make sure that he confesses his whole sins to God, witnessing and helping it, if need be.

3. Clearly to convey God's pardon to him, and to absolve, or set him free, by the keys that are placed in our hands.

4. To advise some discipline by which the sinful habit may be broken, and the temptation trampled under foot.

For help in this matter we are poorly supplied. There is Bishop Jeremy Taylor's "Ductor Dubitantium," and Bishop Sanderson's "Lectures on Conscience and Human Law," edited by Dr. Whewell and lately translated by Bishop Wordsworth of Lincoln, who made it one of his Ordination text-books. But whatever handbook we use, we must bring to their study the sins and repentances of our own life. "*My* heart sheweth me the wickedness of the ungodly." "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Next to this, experience, the thoughtful arrangement of phenomena, the conversation with those more experienced than ourselves, and that severity with ourselves which makes true men tender with others,—these will gradually make us able to deliver many a soul in prison, till they know the things that are freely given them by God.

(6) Lastly, whenever the sick man is in fair circumstances we are ordered to speak to him about the use he has made of his money—God's gold committed to his stewardship, for illness is either the voice or its rehearsal, "Give an account of thy stewardship for thou mayest be no longer steward." *Has the sick man made his will, and what alms can he give to the poor?*

There is perhaps no surer test of character than that which comes out in the making and executing of wills, and the result of the test would be generally happier if it was done not as an act of worldly foresight, but the fulfilment of a sacred trust.

Alms have in most lives been greatly neglected. We are to speak out firmly on this subject to our richer parishioners. Remember, we are as surely trusted with the ministry of the gift of charity to our people, as they trusted with the ministry of money. If they are careless or close to the poor, beware lest they lay their sin upon us, because we have been careless or close in our words about "laying up treasure in Heaven," "lending to the Lord," and "visiting Him" in His poor. The rich may fail in charity to the *bodies* of others, but we fail in charity to their *souls* when we shirk this persuasion to give as God has prospered them.

My time is finished, and I have said nothing about *infectious cases*, because they make no real difference to us, and four precautions throw them into the list of common illness. (1) Go to them soon after eating; (2) do not visit another house, especially a sick person, till you have had half an

hour's blow in the fresh air and have changed your outer dress; (3) never touch anything touched by the infectious person, nor bend over their breath; and (4) leave all fear behind you.

I have said nothing about the *different treatment of acute and chronic cases*, the first being the work of the spiritual surgeon, the second of the spiritual physician; the first calling for prompt, decisive handling of the dying man's soul, the latter a studied and progressive method, a true evolution of the soul; in the first you aim to make a penitent, in the other a saint.

I have said nothing of *convalescence*, and yet this is the very season of the Holy Spirit, when the natural man works with us, and body, soul, and spirit travel the narrow Road hand in hand.

I have said nothing of the *special temptations of sickness*, and how to turn them to good account, or the special ministry to the friends of the sufferer, who share his cross, and therefore want your sympathy and guidance.

Above all, I have said nothing about our visits to those who are whole. My subject to-day has only been the ministry to the sick.

Yet this one last word I would not leave untold. If in any real way you devote yourself to be true to your own kindly heart, to your suffering patient, or to Him Who is the Father, Saviour, Comforter of you both, whether your parishioner lives or dies the people of that house will say to each other as they remember you, "The Lord has sent His angel among us."

V. — THE SHEPHERD WITH OTHER SHEEP NOT OF HIS FOLD, AND NOT OF ANY FOLD.

THE town Parish Priest never goes his rounds without coming across one or both of these two awkward cases, a Nonconformist and a non-believer.

They are very different, in some vital ways the opposite, to each other; but, if I may be allowed such an abuse of grammar, the first syllable is not only common to both, but the root of both kinds of inner life. In no other sense do I place them in the same Lecture, only as forces outside the Church.

In no day has the first and strongest force so greatly abounded as at present, and in no scenes are the societies of Nonconformity so well manned, so varied, or so successful, as in our great towns. Our town-freedom, our wealth, and the inability of the Church to overtake old neglect and to keep pace with the growth of population,—these produce an amount of spiritual and intellectual life foreign to the Church, which can hardly be understood in a peaceful village. In my own parish of 20,000 souls there are eight dissenting chapels, besides 5,000 Romanists.

But this statement by itself will mislead you,

for of these eight chapels one of the largest has been closed for some years, another is nearly empty, and the rest are chiefly supported by outsiders. In a population of 10,000 I find about forty families of Protestant dissent (chiefly Wesleyans), i. e. about 2 per cent. An old clergyman of unusual gifts, experience, and sympathy with Nonconformity, assures me that religious dissent is breaking up all along the line.

About Romanist dissent I shall say little. In Leeds it is entirely national in its character, well worked by a good set of priests, it keeps chiefly to itself, and the perversions and conversions are infinitesimal.

But if you chance on a parishioner who leans to Rome, and probe the motive of his tendency, you will probably find one of these two causes at work.

a. A longing for Unity, a true and divine desire; who does not daily pray for it? But it may be bought too dearly, and Mariolatry is a great price to pay. The devotional books of Rome show that this is the price as clearly as that pillar hard by the Piazza Santa Trinita in Rome, which Pio Nono inscribed thirty-one years ago. And is it unity when you have so dearly bought it? Is Rome at one with the Eastern or the Armenian Churches, or is she at one within herself. Her own bishops speak irreconcilable words[1], her "religious" societies point to jarring and hostile factions, only she does

[1] See Pusey's "Eirenicon."

not publish her divisions and expose her wounds as we do.

β. A longing for absolute Direction. In some cases this is mere self-indulgence, shirking the self-responsibility which is the great gift, trust, and education of man. And those who give way to it grow effeminate and dwarfed, while day by day their inward throne decays from want of use. I speak chiefly of perverts.

There are two ways of dealing with Romanists, (1) Anti-Romanism, (2) Catholicism. The latter method is active and positive, and therefore preferable. Meet the real want of direction by all the resources which the Holy Ghost has stored and reformed in the Church, and by the experience, wisdom, and helpfulness which our Lord has given to us, the shepherds of His flock.

If you want help, as you probably will for a case of this sort, write or go to some expert. I know no book so strongly and Christianly anti-Roman as Pusey's "Eirenicon." Dr. Littledale's "Plain Reasons against joining the Church of Rome" is a handy and able little volume. It is said to be unanswerable. Canon Gore's "Roman Catholic Claims" and Edward Denny's "Anglican Orders and Jurisdictions" are also very useful.

A friend of mine was wavering Romeward; she refused to talk it over with me, because she said I should have too little sympathy to understand her, so she went to a clergyman more advanced than myself, who gave her much less sympathy, and

showed her it was only her complete ignorance of our own branch of the Church that made her think of another, then he gave her a book to read on English doctrine; this was several years ago, and she is now a firm member of our own blessed Communion. Ignorance of their own Church is a frequent ground of perversion.

It is PROTESTANT DISSENT that daily crosses our path, and with which we must deal for good or evil at every turn.

One's first thought is the sin of schism.

There cannot be two minds about it. Our present Christian confusion is not God's ordinance, but man's corruption of it, and a human invention. A divided Christ is foreign and hostile to the New Testament, it cuts into shreds our Founder's Eucharistic prayer, "That they all may be one, *as* Thou, Father, art in Me, and I in Thee, that they also may be one in Us . . . that they may be one *even as* we are one."

"One," and for these two final causes:—

α. "That the world may believe."

β. "That we may be made perfect."

The world does not yet believe, neither are we perfect, because we are not one.

Against words like these—words of Christ, of prayer, spoken at Holy Communion—no argument or ingenuity of plausible men can weigh a hair. God can indeed bring good out of evil, and He is doing so in a thousand ways every day, but this cannot turn evil into good, it is an argument of

confusion, that naturally rises out of a state of confusion, and increases it; but the idea that the faith of Christ needs the modern competitive principle of the market, and the rivalry of merchants, has only to be fairly stated to show its hollowness. While political economists cannot decide between competition and cooperation, we need not adopt in spiritual affairs a principle which is probably false in worldly business, and if it has cheapened some things, it has done so in both senses of the word.

"A kingdom divided against itself cannot stand" any better in the nineteenth than in the first century.

Let this law be absolute in all our judgments, schism is carnal.

Yet be careful how you apply this law, for it is not clear who is the chief culprit. You cannot read the history of the Church without laying much of the guilt at our own door. We ourselves are far too stained in this matter to condemn our Nonconformists.

No doubt the causes that produced Dissent have mainly ceased to be; but results outlive causes, as Ireland tells us every day.

It is a recognised law that every form of Dissent has risen to supply some dormant doctrine or neglected discipline of the Church; God allows a sect to rise and do a work that we left alone, lest a grace should die out, and the world should be crippled. Every error must have some truth in it,

else it could not live. And the particular truth that is the soul of this sect or of that, was originally committed to the Church.

The only remedy, therefore, for Dissent is to put into full energy the truth which it represents or misrepresents, and so to recover the divine wind which it has taken from our sails. And let me give a general caution to accustom yourself to speak respectfully of those who differ from you, and to shrink from phrases like "schism-shop," and feelings of contempt and ridicule. Because you "love the Brotherhood," do not cease to "honour all men."

I beg you to bear in mind that my business here is simply practical, it is only the lower ground of technique that is in my hands. And in Cambridge you are far better provided with help on the theory and principles of pure theology, than I can ever be in Leeds. If I seem to-day to omit many important points of Nonconformity, this is my reason, I neither underrate nor ignore them, but they fall outside my office here.

We pass on now to some of the forms of Dissent which will cross your path.

The missing truth represented by the *Wesleyans* is Conversion, formalised indeed by them till it has become as much of an outward sign as our Sacraments used to be in their opinion. Yet they have perhaps kept conversion alive for us, and the lesson they have taught us, and the great gift they have restored to us, is one we

must increase by use, if we want to do away with Methodism.

For we have inherited from our Lord through the Fathers the absolute need of conversion for every child of fallen Adam, "Except ye convert, and become as little children, ye shall not enter into the kingdom of heaven." The turning may be sharp as a right-angle, or a curve so gradual that no man can say when it began, it may be with or without external marks and a definite cause, "God's ways are past finding out;" but even to those who have never stained their Baptismal robe, there comes a season when they realise their own unworthiness and the wonderful grace of Christ, the practical meaning of the Holy Ghost, and the ever new blessing of a Heavenly Father.

The ordinance and special season of conversion which the Church has received and handed down to us is Confirmation, for in it we realise, appropriate, and perfect our New birth.

The other great power of the Wesleyan is, or used to be, his class system, and this we have recovered to a certain extent without its dangers. In every well-worked town-parish all communicants and disciples are "classified;" yet we by no means follow our emigrants or welcome our immigrants, as they have long done, and our Holy Communion class is incomplete till it recognises its absent members, and opens its arms to those who enter our parish.

The Baptist represents the catechumen's share in the first Sacrament, a share which is clearly stated in Revelation, and without which our Lord's share in the case of adults must be greatly negatived. Therefore the Anabaptist postpones his new birth to years of discretion, he requires every catechumen to answer for himself, to bring his own faith and repentance to the font, and to show proofs of a new life before he receives it; he buys too dearly the part which the candidate contributes to his new birth, forgetting that the very word "birth" shows it clearly to be the act, not of himself, but of another. He dislocates the new birth from its normal, natural, and universal place; he deprives his children of years and immeasurable stores of the Fatherhood of God, the membership of Christ, and the indwelling of the Holy Ghost; and when he tries to supply these in the years of discretion, he makes them depend on the act of the man himself. His doctrine tends to make man's faith a substitute for Christ's sacrifice; in theory at least he and some other Nonconformists afford a striking example of the meeting of extremes, for they have recoiled from the self-justification by works into the self-justification by faith.

The Church retains the new Birth at the season of natural birth. First we forestall temptation with sacramental grace, and, secondly, we meet the child at the door of manhood with the twofold gift of Confirmation, i.e. the public dedication of him-

self to God, the solemn descent of the Holy Ghost into his body, soul, and spirit.

Confirmation fully worked is our answer to the Baptist. I tried to show you how to work it fully in my fourth Lecture.

Pastoral theology is trespassing on the fields of pure science when she takes up the theoretical arguments against each sect. These we must study, but the practical argument alone belongs to my chair, and Confirmation is the Parish-Priest's main remedy for Methodism and Anabaptism.

Unitarians are an important sect in most northern towns,—few, wealthy, cultured, active; you meet them on all philanthropic committees, and they are never idle members.

Having no creed or common formula, you cannot attack them as a body. Some are Christians, consciously or unconsciously, and others are infidels. As a sect they are clearly non-christian, but no sect contains so many individuals who are greatly better than their doctrine.

Their society commonly forms the ladder up and down which men are climbing or sinking between the True Faith and infidelity; therefore it is worthy of considerable attention.

A parish priest comes across them because they are more active in good works than other people.

Their care of the poor, their work in schools, their efforts at improving the conditions of town life, are worthy of all praise; we have some Uni-

tarians who make these things the whole business of their life.

They believe in good works, therefore the Christian can afford to meet them in their own ground; for our Founder "went about doing good, for God was with him." The Church is the nursery and home of lives spent for others, its altars are laden with living sacrifices, its kalendar personifies all acts of charity and self-devotion.

Stir up your people to bring forth the "fruits of faith," for if these things "are pleasing and acceptable to God in Christ," if "they spring out necessarily from a true and lively faith, insomuch that by them a living faith may be as evidently known as a tree discerned by its fruit,"—then surely our people can hardly be "pleasing and acceptable to God" without them, unless they be exceptionally disabled; dig and prune and culture your parish till your fruit trees bear, shew to your disciples the barren fig tree. Many of us have grown so jealous of good works, lest somebody or other should mistake the fruit for the root, that we have given a vineyard to Unitarians, for which they gain much consideration in the public mind.

Take the shortest of the Pastoral Epistles, Titus, only three little chapters; consider its six strong exhortations to good works, of which Titus himself is to be the pattern, and each exhortation is founded on its own special and weighty argument.

There is another and a deeper *raison-d'être* in this sect, which has given them much vitality.

They would not have dared to usurp our name of "Unitarians," unless there had been a secret and half conscious danger in the Church of making an exaggerated Trinity.

Some men must have been sensitive to the mischief of making God the Father a Being of wrath, "an austere man," terrible and inexorable; and God the Son a gentle and loving Being, who with great difficulty appeased the Father and scarcely persuaded Him to be reconciled. The sense of danger must have awoke as men were taught to believe that Father and Son were not at first of one mind about man. Some teachers must have forgotten that "God so loved the world that He gave His only begotten Son."

Some again must have feared lest our Father should be removed out of sight, out of mind, out of reach, and His well-beloved Son take His place on the throne in contradiction of all that our Lord taught us in His life and death, in oblivion of the blessed name of "our Father."

And some also must have been alarmed lest we should so distinguish between the Three Blessed Persons of the Unity, that we should separate the Divine Nature which God has called One, the ideal Oneness, the cause and completion of all Oneness.

And so they oscillated into the opposite and much further extreme, disobeying the Father in dishonouring the Son, disbelieving the Father in ignoring the Personal Spirit.

Meet these men with full and clear teaching of

the Three in One; and in this the great festivals of the Church will be your greatest help. There is nothing so natural, practical, and helpful, as the Fatherhood of God. That He should send His well-beloved Son to save us and bring us home, this is just what we should have expected from a father. And to complete, and realise the perfect idea, only one other thing was wanting or possible, that He should give us the Holy Ghost, to make us holy and worthy of heaven. So the three-fold plan is one, and we alone are complete Unitarians.

There is too another cause of Socinianism that has also driven many men towards Mariolatry, the unbalanced teaching of the Divinity of Christ, the unconscious neglect of His perfect manhood. The real humanity, tenderness, and loveableness of our blessed Lord is often withheld from our sermons in order to emphasise His adorable Divinity, a Docetic Christ is given to our people, and the Unitarian at least sees a real and true Being.

I should add a word about the youngest of the sects, though it has scarcely yet crystallised, I mean

The Salvation Army. If we had worked low enough there would have been no room for this irregular force; the omission lay not in the town clergy, they were mostly working on the edge of a breakdown, but the nation has not offered enough men to gather in the harvest, so there came those gleaners after us.

If you have not read "Aggressive Christianity," written by Mrs. Booth, I recommend you to do so; nothing can be truer or better said than her picture of the scene as she entered it. "We Christians profess to possess in the Gospel of Christ a mighty lever, which, rightly and universally applied, would lift the entire burden of sin and misery from our fellow-men—a panacea, we believe it to be, for all the moral and spiritual woes of humanity, and in curing their spiritual plagues we should go far to cure their physical plagues also. We all profess to believe this. Christians have professed to believe this for generations gone by, and yet look at the world, look at so-called Christian England, in this end of the nineteenth century! The great majority of the nation utterly ignoring God, and not even making any pretence of remembering Him one day in a week. And then look at the rest of the world. I have frequently got so depressed with this view of things that I have felt as if my heart would break. I do not know how other Christians feel, but I can truly say that rivers of waters do often run down my eyes because men keep not His law, and because it seems to me that this dispensation, compared with what God intended it to be, has been, and still is, as great a failure as that which preceded it."

If a true and most touching statement of the case was any test of the remedy that the surgeon applied to the wounds, we must be "hail fellow, well met," with the Salvation Army. And there

is much in their method that is worthy of their acute sense of sin, e. g.:—

The charge laid on every member of their sect to win souls for Christ.

The self-renunciation and sacrifice of their converts.

Their obedience to their officers. "It has become thoroughly understood that the corps is under its captain, the division under its major, the whole army under its general, with no hope for anyone of successful agitation against superior authority" (so writes its founder).

That far-off look in the girls who are commonly called "Hallelujah lasses"—shows an inner life, they remind one of many a nun's face, as though they had "seen the King in His beauty, and beheld, the Land that is very far off." This was its early promise, but its fruit does not seem equal to the bloom.

Need I point out to you that all these things are properties of the Church, neglected if you like, but ours by original endowment and long possession.

Meet the causes that have produced the Salvation Army, by going into the wilderness after your lost sheep, dying rather than lose them, by calling your people to seek with you the sheep you have lost, that they may indeed rejoice with you afterwards, by teaching self-sacrifice, and illustrating it winningly in your own life, and by a living and thorough obedience.

Avoid their irreverence, for reverence is nothing

but the sense of God's presence, and without it we are without God.

Avoid their unrest and constant excitement. A cry may be necessary to awake a sleeper, but when he has arisen and gone forth to his work, the cry only disturbs him.

Artisans tell me it is only "the Bosh" of their order that is touched by the Salvation Army. By the "Bosh" they mean the unskilled labourer, the man who has not energy or talent to become a mechanic.

The aim of the Salvation Army is more surely reached by a Church Army. This Society seems to hold the Spirit and the power which the Salvationists seek, without their irreverence, and to secure their disciples by placing them at once in a Confirmation Class, yet there is a rock ahead in its use of unripe converts.

The case of the Salvation Army is aptly put from four points of view, in the *Contemporary* of Sept. and Oct. 1882. The first article is written by its founder, the second by an agnostic, the third by the Bishop of Rochester, the fourth by Cardinal Manning.

I give these five sects as samples; in an hour's lecture it is only possible to suggest, sketch, and illustrate.

Generally you may draw schismatics towards Mother Church by visiting them. Their own ministers preach abundantly, but they rarely visit them at home. One of my curates won a Wesleyan the other day by this personal argument,—"Does your minister come to see you during your

illness?" She answered, "No." "Do any of your chapel people visit you?" "No," again. "Then who cares for your soul?" "Only you, as far I see."

Another of my curates took Mr. Garnier's little work as his text-book for a few weeks, with a class of a hundred young men, to their great interest and strength in the Faith.

Church extension is a mighty antidote for Dissent; let us plant the Church at once wherever a new set of streets is rising above the ground.

Give to everyone whom God brings under your influence some Church work to do.

The Dissenters have saturated our towns with their teaching in the shape of tracts, truths tied up with stories; we are very slow about this matter, and our tracts are generally dull.

You need not be careful to preach much against Dissent or unbelief; but feed your people on healthy doctrine, and they will both be armed against error, and have a distaste for it.

So far I have only spoken about our dealing with Dissent, let me add a few words about our personal dealing with *Dissenters*.

(a.) *Inquire the cause of their separation from the Church.*

If it be hereditary and rooted, we generally leave it alone, if it is to be stirred, it will need God's handling, we should only vex, irritate, and harden. We may root up the tree, but we shall probably fail to transplant it, and it had better live in a squatter's plot than die in the garden of a king.

All we can commonly do in this case, is to ask if the causes for their dissent are as real to-day as they were when the first of the family left the Church, and to lead them to make the utmost use of their means of grace, as they have none to spare. This line sometimes produces the effect which argument would have hindered.

Far more often the cause is less worthy than this; they have quarrelled with the parson, or they came as strangers into the neighbourhood, and did not know where to go, or some friend frequents chapel, or they got their first good there. Here, of course, is a case we must deal with. Their usual refuge is—"We all are going to the same place, and the road does not much matter." If it does not, why leave the King's highway, why join a congregation that left the Church, because they thought they could not be saved in the Church? The road may not matter if we are sauntering along it for pleasure, but, if we are about important business, the road matters a good deal. Which is likely to be the right road; that which most of the Saints have travelled, or a new one, which has been tried by few?

But the leaders of Dissent do not allow their people to use this argument. In Miall's Nonconformist Sketch-book we are told, "The Establishment is a life-destroying upas, deeply rooted in our soil. It desecrates religion . . . in its eyes immorality and licentiousness are trifles. It is at once a blunder, a failure, and a hoax."

The cause again is often *false knowledge about the Church;* their teachers and books have thoroughly misled them.

A Roman Catholic priest asked a friend of mine if our Church recognised our Lord Jesus Christ.

In Mr. Spurgeon's published Sermon on "Baptismal regeneration," he says, "the man who has been baptised or sprinkled (i. e. in the Catholic Church), says, 'I *am* saved,'—Call *me* to repentance? call *me* to a new life? no matter what my life and conversation is, I am a child of God, I am an inheritor of the Kingdom of Heaven."

Ignorance so gross as this you can remove without my help.

If you converse about a point at issue, be careful that you mean the same thing as they do by the words you use; e. g. the greater part of the dispute on Regeneration may be cleared up by a mutual understanding of the word; try honestly to see with their eyes, and remember you are not a barrister or the member of a debating society, but a brother or a father.

A false reason is often given. A sick man once answered me that he was ready to join the Church if I would communicate him without wine, for he was a rigid abstainer. In vain I argued that our Lord's command overruled the rules of man. So I put it to my Bishop, who bade me offer him the Sacrament in one kind; but the man was no nearer the Church than before; he rejected the Sacrament in any kind.

A Mormon consented to have all his family baptized into the Church, only he refused to accept our way of sprinkling. So I said of course I would immerse them all on the next Sunday, though two of the sons were six feet. He had shot his only arrow, and the family, whom I had been long preparing, was baptized in the ordinary font, and became regular Communicants.

Rarely argue; it generally hardens your opponent, and, if it convinces his reason, it mostly leaves his will irritated and obstinate. If you must argue, study the questions between you beforehand, for the Dissenter's theology rests on one or two points of doctrine, on which he is better taught than we are, because we have to cover the whole area of the doctrine of the Catholic Church. Above all, know your Bible well, especially its general spirit and meaning, else he will master you by a handy and untrue use of isolated texts. A distinguished statesman was staying with me one Sunday, and finding I was going in the afternoon to meet a knot of unbelievers, he joined me, and became so interested in the conversation that he asked my leave to answer one of the objections to Christianity. But these men knew the Bible so much better than he did, that they not only completely defeated him, but came to his rescue and picked him up after they had knocked him down, quoting correctly for him the texts he had stumbled over, and courteously assisting his argument against them. Therefore master your Bible, its principles, and leading doc-

trines, as against its bypaths and textual statements.

Be clear and strong about the essential differences between Church and Dissent; avoid above all those blurred and confused notions about the unimportance of religious error; wrong directions cannot guide the most willing mind along the right path; do not try to sit on two stools; it is better to be a thorough Romanist or Wesleyan, than to be half one thing, half the other, for the thorough man at least sees clearly and holds firmly, and the other tries to please all men, and succeeds in pleasing none. I watched two Vicars leave the same parish, one after the other; both were good and gifted men: one tried to conciliate the Nonconformists, the other was as courteous but thoroughly clear on his Church lines; when the first man left, he received no testimonial either from the Church or from those whom he had sought to win. When the other left, both Churchmen and Dissenters joined in a great testimonial.

Don't join Dissenters on religious platforms, greatly as you will often desire to do so; refrain for three reasons:—

(1) It has been found signally and commonly to fail; (2) it will perplex and confuse your own Holy Communicants; (3) it is wrong in principle, e.g. you will soon be asked to attend a meeting of the Bible Society. Every instinct, save one, says to you, "Go and prosper;" but a thought rises after these and says: "The Church is the witness and

keeper of Holy Writ." The Church is the Bible Society; the Scriptures never put before us the Christian as an independent, isolated person, able or meant to stand by himself, but always as a member of Christ, as one of a Divine nation, and a fellow-subject of the Kingdom of God on earth. Therefore I cannot support a Bible Society, which annuls its own teaching, discredits its true witness, and does not know its own keeper.

But on all non-religious business let us join them heartily, in honour we must esteem many of them better than ourselves.

I say nothing about *political* Dissenters, for I am only speaking here about religious persons, and those who unhappily differ from us for conscience sake. I hold the political Dissenter as an enemy of God and the country; but the spiritual Nonconformist is not our enemy,—though misguided, holding half truths, seeing with crosslights, misunderstanding us, misunderstood by us. Still, let us not hold out our arms against him. Rather make the Church worthier of his return, and ourselves worthier to win him. One by one numbers are yearly rejoining us.

In some undefined way they are members of the Church, else they are not Christians,—external members, Nonconforming members, unconscious of their birth and kinship; unattached, unenlightened, all of this, if you will, yet they must be members of the Church if in any sense they are "in Christ."

And surely they minister to us a verifying and building up of our own holy Truths; their separa-

tion gives us a discipline of character, brain, and heart, for which we may thank God. The Creeds of the Church grew up from her heresies.

The most useful books on practical Dissent are Canon Curteis' *Bampton Lectures*, Canon Hammond's, Prebendary Oldham's "Why we are Churchpeople," a little volume by Mr. Garnier, and a smaller one by Mr. Dyer.

(β.) *Non-believers.*

A far graver and more difficult case.

There are two ways of meeting an unbeliever. Some clergy treat them as sinners, others as men sick of soul. Is infidelity a sin or a disease?

You know some illnesses of the body and mind unite both these natures, and so it is with the soul.

Unbelief is frequently the result of sin, and it often becomes a sin, but it is always a spiritual or intellectual disease.

If the unbeliever treats himself as a patient, wrestles with it, hopes to recover, goes to a physician of the soul when he fails to get a healthy faith by his own efforts, then that man is not only sure of restoration, but he will carry with him the spoils of his old tyrant—he will leave the battle-field as a conqueror, for his faith has been tried; he had verified his hereditary religion; he will be grateful to God, strong in himself, and rich in sympathy with those who toil in the difficulties of belief.

No doubt the man who has never doubted has a purer, calmer, and steadier faith; he is less likely to run into extremes, or be carried away with ex-

travagancy; but he has not been tempted in all ways as his people are tempted. To him the horrors of the great darkness are unknown.

Unbelief is sure to abound in a time like ours for two reasons, and both of them are healthy:

(1) The time is keen, inquiring, taking nothing on hearsay, coveting reality.

(2) Good abounds; therefore evil is obliged in self-defence to be unusually active. The result is the old one: "Thy word is tried to the uttermost, and thy servant loveth it."

You will find three classes of unbelief.

1. The religious man, perhaps a Holy Communicant, who allows himself one heretical point, as the personality of the Holy Ghost, or the inspiration of the Bible. He rarely mentions it, its mischief is kept under and fairly negatived by his general soundness; but it is of course a dangerous ingredient in his mind; it is a seed of untruth. When you have won the confidence of your men you will be surprised at the frequency of this. Talk it over with him in a walk; lend him a book or two with a chapter clearly and ably dealing with his piece of private judgment; show him its discord with the rest of the truth that he heartily holds, for a false rendering of a passage of music in a great master is sure to betray itself, as unworthy of its author. Show him the practical and final results of his mistake. So you will undermine it, even if you do not immediately remove it. And if it makes you work up the question in books

and letters to abler friends, you will be grateful to him.

2. The common indifference of the masses, a state of faith like chaos, "without form and void, darkness upon the face of the deep;" disbelieving even infidelity itself; perhaps this is the passive and grosser side of the cultured agnosticism we find in many intellectual men.

The danger of this indifference is that it may burst out at any time into active infidelity, and lies open to any vice political or social that may fix on it. It is like a swamp in the outskirts of a town into which all evil things drain, out of which pestilence exhales.

There is nothing to attack; there is no foundation for any building. In their common state these men are like a corpse; no touch moves them, nor fire warms them; words are not voices to them.

What will you do then?

A wife, or still more a child, speaks to these men by their love and life better than you can. You remember in the Marriage Service the wife is specially ordained to this ministry, as St. Peter says, "that if any husband obey not the Word, they also may without the Word be won by the behaviour (R.V.) of the wife." And it is our part to strengthen and encourage the wife to fulfil her ministry. The child is probably better without any help from us, except a word tenderly dropt into its ear at some moment given of God. Such a child I knew of its own accord put its hand into its mother's one Sun-

day morning, saying, "Mother, many mothers take their little boys to church." The result I knew intimately. From that day the woman began to grow into one of the most saintly persons I have met, and the whole family have grown up earnest Communicants and true Churchworkers.

Or trouble may bring this sort of unbeliever under your influence. In that day it will be your heart, not your tongue, that will win them.

A Mission often lays its hand on these people, and lets in light.

3. *The intellectual and formulated unbelief of the upper classes*, and a few leaders of the people. Some of these we meet at every dinner party. In our presence it is generally concealed out of courtesy, and in public there is little use of drawing it out of its retirement. Unless you are master of your subject, and skilful in arraying your arguments, it is wiser to let it alone. If you are challenged ask God for one or two worthy answers, and offer to talk it out at a fitter time.

I have tried many *ways of dealing with general unbelief* en bloc,—*Sunday afternoons in a common hall*, with men only, addressed chiefly by laymen, on some subject of practical or popular faith or unfaith. I began these one autumn, and when the three months of my effort were ended, the working men came with the offer to continue it themselves, they finding the audience and the money, and I finding the lecturers. Of course I accepted the offer, and it continued for two or three winters,

and the hall was generally filled with some 500 to 600 men.

I have also tried *winter evenings* with infidels. Here we entered upon the graver and subtler points of doubt under the handling of an expert lecturer, and questions were freely asked at the close of the address. But one was often reminded of the old proverb about fools asking questions that wise men cannot answer. It was very interesting, and generally crowded with the men we wanted, but I cannot lay my finger on any decided result, and there was clearly the danger of unsettling weak men.

Far more interesting than either of these, less dangerous than the last, and deeper than the first, were *conversations* in a room I have in the heart of the town. To this I used to ask a few earnest young unbelievers to bring some of their friends for a conversation led by themselves. I took two or three trustworthy Churchmen with me, and there were from a dozen to a score in the room. Sometimes I varied it, and had as many religious working men, Churchmen and Dissenters, talking over the state of spiritual things around and within us.

Those conversations live very clearly in my memory, but I cannot lay my finger on a conversion that came directly out of them, yet they opened a way between us, and gave us a mutual interest and kindliness. Their practical value is the door they open to *private intercourse*. Here came in the power of the living touch.

I have a room, I said, in the heart of the town, not unlike the den of a pawnbroker, who has his shop opposite me. Here I spend most of my mornings, and all sorts and conditions of men come to me without observation. Here there is no door-bell to ring. A public reading-room occupies the front part of the building: and Jew, Turk, infidel, and heretic come in and out without being asked who or why.

Every unbeliever has to be taken individually, no two are alike; there is no specific, no classification; the plan that masters one does not touch another.

One man came at intervals for a couple of years. He began to believe first in God, then in prayer, at last in Christianity, and became earnest. One day towards the end I asked him to tell me the argument that had convinced him. "None of your arguments," he answered, "only you listened so well to me, and my thoughts grew clear; they would not bear the light of day, you see." He was the freshest and truest thinker I ever met among mechanics.

Another was won to the Faith by the sympathy of Christianity.

Ellen Watson, a young lady of high intellectual gifts, who fell from the Faith and was restored to its strength and beauty, whose short life has lately been published, found in science all the motive and peace that she needed, till a brilliant friend died in mid-life, and two questions demanded an answer, What then? What had become of his gifts, and why were they given to fall unripe to the earth?

Christianity alone solved the difficulty, and she died at twenty-five a very saint of God.

Still more instructive is the autobiography of Joseph Barker, one of the infidel leaders of England and America, owner and editor of an important sceptical newspaper, and returned as M.P. for Bolton, though he never took his seat. He and his editor very clearly describe the steps by which he descended to the door of Atheism and returned again to the Faith.

His fall began through the trap-door of extravagant opinions, unbalanced reading, and self-assertion. The bottom of this first fall was the foundation of a sect which he called by his own name.

The second stage was Unitarianism, down whose long slope he gradually slid to the bottom.

In the third stage he became a Revolutionist and Leveller, regarding all the upper classes as his "personal enemies, and the greatest of criminals."

The last stage found him a Deist, and landed him, he says, "on the threshold of Atheism," and here he touchingly describes the dreariness and burden of his life; "and when I got outside the religion of Christ, more difficulties than ever made their appearance, and difficulties often of a more appalling character."

His return to the faith began when he was alone in the original forests of America. The beauty of nature was the first touch of God to him.

Secondly, some of those nearest him died, and he had no power to comfort those who were grieving.

Thirdly, Christian morality contrasted with infidel impurity, for he had always been a faithful husband.

Fourthly, he re-read the Bible, in order to review it in his magazine. The prophets sympathised with his indignation at the vices and selfishness of the upper classes. "When I came to the gospels, and read again that wonderful story of the man of Nazareth, my whole soul gave way. The beauty, the tenderness, the glory of His character overpowered me. I had come in contact with the great Healer. I had got a view of One on whom it was impossible to look without experiencing transformation of soul. And from this time forward I became less and less of a sceptic, and more and more of a believer in Christianity."

Fifthly, on a platform in Glasgow he was engaged in a campaign of many nights against the faith. His Christian antagonist was a colonel who was also a neighbouring squire. The courtesy and Christian bearing of his opponent acted on him as no argument had ever done.

Not long after he went to bury a young Atheist. "It was a bright and beautiful day in April. The grass was springing fresh and green, the hawthorn buds were opening, and everything seemed full of life, and big with promise. . . The sun was shining in all his glory. The thrushes and the blackbirds were singing in the surrounding groves and thickets, and the larks were pouring forth their melody in the air. Yet all was dark and sorrowful within. I felt the misery of unbelief, but was unable to free

myself from its horrible and tormenting power. I had a growing conviction that I was the slave of a vicious method of reasoning, and of an inveterate habit of doubt."

By another open grave he stood a few weeks later. It was the last earthly resting place of an old friend of his boyhood, who had never given him up, and had died in the Faith. And there he rose in the middle of a great multitude, and declared himself a Christian.

I beg you to forgive me for staying so long over this single case. It is not only because the man was very notorious, and the case described throughout with a rare and penetrating clearness, but because it illustrates better than any statement I could make, the many causes that restore an unbeliever, the many hands that, unknown to one another, conspire to his conversion, and the little power that pure argument has in leading an infidel to Christ. You apply the argument from design, and your sceptic may tell you it only proves a law, not a law-giver. You try analogy, and he says it leaves things in probability, and he wants certainty. You bring the force of logic to bear upon him, and he answers that neither statesman nor judge decides a case by pure reason. You appeal to his inborn consciousness of the unseen and the divine, and he replies that he has no sense of God. You call as witness the marvellous results of Christianity, and he points to the bad lives of very many Christians.

Inquire carefully into the cause of the man's

infidelity. More often than not it has nothing to do with intellect, and if so it cannot be removed by a remedy alien to its origin. The commonest cause is an unworthy life, to which the idea of God is troublesome. Although it is by no means universal, this in some shape or other lies at the bottom of the majority of the unbelief that has crossed my path. Pride of intellect, often occurring when there is no particular intellect to be proud of. A notion that it is fine to be superior to the accepted religion of one's country. A companion who has upset one's faith. Such a one, a true-hearted man, I met long ago in the Tyrol. I was a layman then not dreaming of Ordination. We sat smoking a long autumn afternoon on a natural terrace overlooking a mighty landscape. He turned and said, "I wish I could believe as you do."

"What hinders you?"

"It is too late; I cannot undo the past. A man more learned than I am made me what I am."

"How do you feel about that man?"

"If my son told me he was going to be introduced to that man, I would take up my soldier's pistol and shoot him dead before he met him who stole my faith."

A year and a-half later I returned to England My people told me in the first day or two, they had been to a lecture of rare knowledge and power on those Bible lands in the East where I had been travelling. I asked the Lecturer's name. It was that of the man who had stolen the faith of my poor

friend. An exclamation of surprise and abhorrence escaped me. But they answered, it was the most Christian lecture they had ever heard; it was one long evidence of the Faith. And it was true; for, climbing one day a virgin Assyrian cliff, he read an ancient inscription which so fitted into the old history of the Kings of Israel, that he descended to the ground a humble and earnest Christian. But as for my companion of the Tyrolese valley, I have never been able to hear again of him.

The motive with our men of science is different again. To an intelligent, but unscientific, mind, it always seems that a deeper knowledge of the Laws of Nature must be a pure and irresistible evidence of Christianity, or at least of Deism. But all things are balanced, and greater gifts or attainments are weighted with difficulties unknown to simpler minds; and yet no man is "tempted above that he is able to bear."

Yet all forms of infidelity are not void of faith. Canon Westcott writes, "In the summer of 1867 I was able to analyse carefully the *Politique Positive*, and I found in it a powerful expression of many salient features of that which I had long held to be true social embodiment of the Gospel, of the social ideal which the Faith in Christ is alone, I believe, able to realise." (Social Aspects of Christianity, xii.)

The commonest forms of scepticism in educated men are agnosticism, materialism, and that which in different unformed shapes has perhaps evolution for its centre.

These last two types I should be sorry to class in common unbelief, though for a little time they may often be associated with it. But it is very conceivable that they may enter the service of the Holy Faith, when science has finished their growth, and Christianity has ripened them. One senior wrangler has told me that the more deeply he penetrates the theory of *Evolution* the more Christian he finds it, and another assures me it has been one of the greatest helps to his faith.

It is an unveiling of the process of Creation, and in reverent and sober minds it seems to me a new insight and a motive of adoration; but in vast and presumptuous minds it naturally tends to unscientific and unchristian habits of thought, for it is a two-edged sword; and there are some moral applications of Evolution which are doing great injury. But the time to formulate its conclusions is not yet, crude and hasty views of it come up every year. Meanwhile, let us remember that matter is Sacramental, and may not be divorced from the Spirit, and "In Christ all things consist."

May not *Materialism* presently throw light on the divine purpose of matter in its evolution, as Lord Kelvin conceived it, from a homogeneous frictionless fluid?

The case of *Agnosticism* is very different. For an educated man to be content not to know that which many of the wisest and many of the simplest know both theoretically and practically this seems to us not only to be unworthy, but to be pleased

with one's unworthiness. Agnosticism is utter disloyalty to one's brain. A college friend of mine fell into unbelief till the darkness of the future cast its gloom over the present, and all things but pleasure seemed uncertain and barren, nor was the sense of pleasure vivid enough to keep him from the desire to die. Through this he reached a mind which felt this uncertainty unendurable. At any cost, however, it must end; he *must* find out if Christianity was true or false. It seemed to him the best thing to do was to take one crucial point and work it out to its end by three lamps,—the light of heathen books, the light of inner reason, and the light of Christianity. The point he chose was immortality; and after months of eager mental work, the conclusion came clearly to him that the Christian answer alone was clear and satisfactory, and worthy of his faith and life. Therefore he became a penitent and humble Christian, and for a quarter of a century he has been a hardworking parish priest in a town of the Midlands.

Probably the main disease of Religion in our day bears the shapeless name of Undenominationalism. One is reminded of some title-pages that meet one's eye on a market bookstall—"Astronomy without Mathematics," "Latin without a Grammar," etc.

No doubt the Church has fallen into some errors by over-definition, but we shall not escape them by the opposite extreme, new and deeper errors yawn for us also on that side.

VI.—IN THE HOLY OF HOLIES.

THE Parish Priest of the Town in the Holy of Holies! The Temple vail should be always swinging in the breeze for him, the breath of the Holy Ghost must ever stir its folds aside that he may enter in. Surely no one wants its inner calm and holiness as he does. Bending under the greatest of all work, bowed down with so many labours, carrying in his heart so many cares, hurried every hour from desk to Church, from school to sick, from a saintly deathbed to an infidel's argument, from committee to meeting, no human gift can save him from professionalism or spiritual fuss, if he be a man of energy and business habits.

There is too a pride of work, a trust in one's organisation, a glory in one's musical services, that poisons all the Divine life in oneself and one's parish. When the enemy has failed to make us idle or slovenly, he tempts us to trust in our armour, or our skill of battle, instead of in our Captain. We should have fewer failures if we could be trusted with success. Our masterly labours would bear more fruit if they were less masterful. Our beautiful Church, and constant services, and surpassing music, would serve God

better if they were simply intended to do so, if the invisible Presence was ever kept in the priestly soul, as he teaches, and guides, and chants, and celebrates.

You have seen at Florence a fresco by Andrea del Sarto, in which he reveals us the Baptist preaching on the banks of Jordan; before him the crowds sit, and lie, and stand, hanging on his lips, drinking in the preacher's very soul. In the force of intense reality he gives them all he has and all he is. But his own eye and yours take in the form of One kneeling in the background, pleading for him and his listeners. John is great because he is conscious of a Greater One, and sees Him who is invisible. Andrea, being a true painter, was a Seer also, and his revelation inspires all who see it.

The greatly improved technique of our time, the quicker intelligence of our people, the perfect organisation of our Parochial system, will be a curse instead of a blessing—a snare, a delusion, and a hindrance—unless the Parish Priest of the Town himself be raised side by side with his machinery. His devotion, his faith, his self-sacrifice must be equally improved, else he and his parish will suffer a shipwreck, as much greater and more disastrous than the failure of his predecessor, as the wreck of one of our splendid Atlantic steamers is more awful than the simple packet of the last century.

The story of the sixteenth century painters and the fifteenth century architects, with their perfect art and their want of noble life to inspire it, this tragedy will be acted again in a grander theatre.

If your vessel has bigger paddles, larger boilers, greater tonnage, you want more furnace to work them all.

This is the motive of my last Lecture. Till to-day we have sought to improve our machinery, but all this will leave us only so much the more behind, unless we seek a hotter fire to inspire our ship and to send us on our way.

Henri Perreyve, one of the restorers of the Oratory in France, wrote well: "We shall never become useful ministers of the Gospel by multiplying our surface efforts, or by accumulating good works; that can only be done through the mighty power of a humble heart which leans on God, of a thoughtful soul which drinks deep of Him!"

A word about *special training*.

Do you know that the Church of England is "the only Communion where a course of professional training is not required as indispensable for admission to the full ministry;" and "the result of an elaborate enquiry shows that our special preparation for the ministry, even where it is carried out, is very short compared with that which is usual elsewhere." (Report of Second Conference on Training Candidates for Holy Orders, 1882.)

Robert Nelson found the same fault a century and a half ago, in his life of Bishop Bull, where he gives a masterly sketch of the advantages and method of such a training (pp. 16–18. See Appendix, p. 1).

The present Archbishop of Canterbury, tells me

he considers the birth and growth of Theological Colleges, in our day, as one of the most pregnant signs of the times, and the chief mark of the work that God has in store for us. In his book on the Cathedral he writes:—

"The history of civilisation is read to little purpose, if it is doubted that 'practical work' can only be built on living truth, progressive science, accurate knowledge . . . If in any quarter of a century there has been a declension of the learning of the Church, then the steadiness of her spiritual advance has slackened too."

Of many a man fresh from college he writes:—

"Send him as he is into a parish, and he will do harm; give him a time of wise, broad, sympathetic teaching, 'at last he beats his music out,' and many are the souls that will bless him before they die . . . We need skilled clergy more than ever, and it may be doubted whether we have ever been more defective. The country clergyman of one hundred years ago was often a learned man in his retirement. The town clergy was above the average of their equals in attainments. But let our working clergy pass a quarter of a century more in their present relation to the educated class, and then pretiosa nostra vilescent . . . It means night or storm."

While every profession but the noblest has its long and careful training, while the Army and the Civil Service test their aspirants with a severity, by

the side of which the examining chaplain's papers are child's work, while no Alpine guide is suffered to offer himself for service to assist the climber, till he has proved his skill; while our very mechanics have technical schools in all the large towns of the land, is it not intolerable that the priests and spiritual leaders of the people should plunge into their vital work, in most cases without one touch of a living Master's hand. You may say, We can read our Greek Testament, our Butler, and Harold Browne by ourselves at home. Ah! I have seen in certain shop windows books called "Latin without a Master," and I suppose one might learn to read Cæsar by such a help, but preserve me from that man's translations, and let my children be saved from a teacher who has so gained his cheap knowledge.

The custom of our time separates the degree from Ordination by a year. Let me strongly urge you to spend it at some Theological College. They are all excellent, and you have three in this diocese of Cambridge equal to any of their several kinds in England; or, if this be greatly inconvenient, spend a season with a really experienced parish-priest, in study, pastoral work, and devotion under the discipline of some simple rule.

(*a.*) *The Parish Priest in Divine Service.*

The Rule of the Church, and the custom of her Fathers and her truest sons, gives us Morning and Evening Prayer as the soul of every day. The tempter always tries to draw us away, and turns

our very virtues into vices for his purpose, pretending that we shall write our sermons or visit our people better if we give to them more time instead of more prayer.

I expect the Tempter, above all things, to hinder me from the House of my Master, therefore in every hindrance I suspect a temptation.

I can only pour out what has been poured into me. I can only give what I have received, I can only teach what I have been taught, I can only comfort with the comfort with which I have been comforted, I can only bless, as I have been blessed; and I can only do these mighty works mightily, freshly, and at first hand, as I have obtained them in the power of the Holy Ghost, directly from God Himself, and not chiefly through others; I must go myself out and gather them like the manna in the Desert, newly each morning from God.

And whatever need the country parson has of his daily service, that need is multiplied for his brother in the town. Even our *laymen* of the city find it less difficult to frequent the church on working days. Hours of labour are more condensed, and before or after them townsfolk can often withdraw into the Presence Chamber.

The distance is nothing up the street. St. Paul's Cathedral, especially at its short mid-day and its full afternoon service, has tossed to the winds all excuses about business keeping men from church on working days. When I was an ignorant curate I asked a leading merchant, as we left the church

together before breakfast, how he managed to come to daily prayers? He answered that in the high pressure and anxieties of his trade, he could not do without it. For this reason some large London houses have a chaplain and daily Family Prayer in their Works, and many a manufacturer has built a church opposite his factory gates.

The parson wants the Daily Service for his own sake; the nearer he reaches the boundary-line of overwork (a line never out of sight, and sometimes to be consciously and warily climbed, as an arrête up an Alpine peak), the more he needs his two quiet half hours of holy peace and rest; and, as his cares increase, and daily committees, evening meetings, constant classes, and sermon treading on the heels of sermon, worry and weigh him down, this Divine retirement becomes the first necessity of his day, and every hindrance to it is an argument in its favour.

Again, part of his ministry is intercession for his people. Here he intercedes *with* them.

This is the special means of Grace that obtains us the Presence of God, and the Presence of his Lord is the air the parson breathes, the touch that gives tone to his manner and grace to all he does; this was the world's mind about him, when they added the title of "Reverend" to his name, for the Reverend man is he who walks in the Presence of God.

And even if we fail to persuade our people to accompany us either morning or evening before the Throne of Grace, let *us* at least go there as

their ambassador and firstfruits, representing them before our Lord, pleading the causes of their absence, and their need of His Presence.

If by misfortune the Church is shut from Sunday to Sunday, let us by all means say our office privately, for there are no prayers like these, and in their use we join the Communion of Saints, and the Churches of God throughout the world.

There are three kinds of Prayer revealed in Holy Writ, and the fruit of each is revealed also:—

(1) Private prayer—whose fruit is an answer from God. "And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

(2) Common Prayer, whose fruit is the Presence of God. "For verily, I say unto you, wherever two or three are gathered together in My Name, there am I in the midst of them."

(3) Sacramental Prayer, or Holy Communion, the unbloody Sacrifice, whose fruit is the indwelling of God. "Whoso eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him."

Therefore the Daily Service is the appointed Presence of God. The Church has ever opened her doors for Matins and Evensong, both before and since Christ. It was the plan in which He Himself was brought up, and which He doubtless followed as a working man of Nazareth, for every Synagogue had its Daily Service in the years of grace when our Lord was on earth.

During the Apostolic and Martyr period it continued its unbroken line, till S. Ambrose at Milan enlarged it into the seven "Hours," and our Reformers in England restored it to its original two services.

The daily service is the Church's daily renewal of our Baptism. Its creed is taken not from the second Sacrament, but the first.

It is also the Church's manual of Holy Communion, the only authentic Preparation, used by all from the beginning,—it weaves into its heart the Communion Collect of the week. It is also the Church's recollection of last Sunday's Sacrament, by which we guard and increase the grace we have received. It is the Divine Companion to the Altar.

It is the daily union of the whole Church throughout the world; the presentation of one's parish before God, our sick, our tempted members, our school children, those hindered by ignorance or business, down to our godless and our infidels. You are the representative of all these in the presence of the blessed Trinity. Some are conscious of your act and are spiritually present with you, and more are unconscious, yet not therefore unblest by your act, else the best of us would lose half our goodness.

Have you read how Bishop Moberly described the man who in body is absent, though his spirit is present in the service. "On him descends all the dew from Heaven won by innumerable prayers, the prayers of dear friends, or of strangers in the flesh

who pray for all faithful servants of the Lord in all Churches of the world. On him falls with much and well founded comfort the voice of priestly blessing. On him rest, with much assuring and strengthening power the continual accents of ministerial absolution, proclaiming and conveying the audible pardon of the most High God for daily repented and confessed sin. For him, as for all the sacred brotherhood of believers, day by day, in some portion or other of the Church on which the sun never sets, the Church goes before God to offer the one commemoration of the one Sacrifice, of which he in his place never fails to take his own due and appointed part." (*Bampton Lectures*, 262.)

Far be it from you, therefore, to enter that Presence like "that servant which prepared not himself." "Before thou prayest prepare thyself, and be not as one that tempteth the Lord." (*Ecclus.* xviii. 1.)

If you go straight from home, you will rise from your knees to leave your house, you will have found and read the lessons, at least this will be your custom for some years after your Ordination, and you will have tuned your heart for the work that you presently give it to do. Bishop Wordsworth of Lincoln "rarely, if ever, read the Lessons, even in his own Chapel at Riseholme, without first going through them and meditating on them in private. Unless you could see the books which we have the privilege of now turning over, you could hardly believe the thought-

fulness and minuteness with which all this side of his life was marked." (*Bishop John Wordsworth's Memorial Sermon.*)

In my own town, as in many another, one passes through "Kirkgate" on one's road to the old Church, and the very name, on the entry to the street, helps both pastor and people.

In the Vestry the reformation has left us to our own discretion, a discretion too often abused. The use of a special Collect, as the Clergy put on each part of holy dress, may have become a careless thing in careless hands, but reverent men will welcome it. "Sanctus sancte sancta tractat." As we wash our hands, a mind formed on the Bible will naturally recollect our Lord's washing of feet, or David's "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." As we put on our cassock, "Let thy priests be clothed with righteousness;" or with Isaiah, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

Silence in the Vestry may be difficult, but our words at least may be few and fitting.

As harvest depends on sowing, so the service in Church depends on the sense of God's Presence in the Vestry. If we seldom realise that He is with us elsewhere, we shall hardly do so at the altar itself.

We are often kept waiting in the Vestry for weddings and funerals, therefore a few devotional

books should be part of its furniture, and surely miscellaneous volumes are profane here, if anywhere.

S. Augustine held meditation to be a necessary preparation for all prayer, and if this be the true tuning of the instrument for private prayer, when no one is hurt by our inattention save ourselves, how far more binding on us is it as we prepare to lead and inspire the worship of the Church, or to celebrate Holy Communion. It has been put in this way—"At least ten or fifteen minutes, in addition to our self-examination and preparatory prayers, should be spent by the Celebrant alone with God in such earnest and confiding colloquy as the practice of meditation will have made easy and delightful—a time in which to pass in review the many who hang on our intercession, in which to offer ourself and our people to the divine glory, in which to concentrate all the powers of our soul for an act at which, as S. Chrysostom says, attendant angels tremble, and which thrills irresistibly through the courts and ranks of Heaven up to the very throne of God." (*The Priest in his inner life.*)

Entering the House of God has always been a sacred walk throughout the Eastern and Western Church. The introit is something more than a break for a hymn, or a vain superstition, it is the coming in of the Clergyman before God. The more sacred the service the more sacred the entry, therefore the great introit leads us up to the Holy Communion; but the daily Matins and

Evensong will scarcely reach the height of a Divine Service, unless some kind of procession of the soul takes place, as we pass from our Vestry to our prayer-desk.

If the simple lay Communicant rarely ventures to draw near to Holy Communion without putting on the wedding garment of the Guest of God, shall the Celebrant penetrate deeper into the spiritual world and handle and consecrate the means of holiest grace without a preparation yet more thorough and complete?

Bishop Wilson, of Sodor and Man, wrote in his own *Sacra privata*, "He cannot administer Holy Communion as he ought to do, but he must fill his soul with a thousand holy ideas and devout thoughts, —with a holy fear lest he should offer the prayers of the faithful with polluted lips, or distribute the Bread of Life with unclean hands,—with an ardent love for Jesus Christ, whose love and death he commemorates, with a perfect charity for all the world for whom He died, and the oftener he ministers this sacrament, the more he will find his graces increased."

In the parish Church of a town the constant services are a daily danger, they harden one's soul, and dry up one's well of life as a spiritual east wind, unless we gravely watch and pray against this temptation.

In the Service, Reverence, Reverence, Reverence, is our body, soul, and spirit. The presence of Father, Son, and Holy Ghost, in our heart, and on

our lips. In some holy clergy I have thought the very folds of their surplice fell reverently to their feet. Whether you sing the prayers or say them, it makes no difference here, for reverence is a fountain that sparkles upwards whether you help it by art or leave it to nature. By this rule alone you will steer safely between the Scylla of the theatre, and the Charybdis of the lifeless voice.

In each part of the Service simply realise the divine act you are transacting: in the Confession pour out your conscience at the foot of the Cross, and your knowledge of the sins of your people; in the Absolution speak as one who bears the priceless atonement from the God of penitents to the souls He has trusted to your care; in the lessons neither speak nor recite, but read them as the revelation of God and the inspiration of the Holy Ghost. In a Mission Church in which I was interested, I was told of cases of conversion due to every separate part of the divine service. A Methodist on her death bed sent for me, and as I rose from prayer, she bid me kneel down again and say the general Confession, for she had once heard it in Church, and it lived in her memory as the most perfect prayer she had ever heard; her husband and all her sons and daughters have ever since been regular Holy Communicants. We have all heard of the deep impression made on those who listened to Cardinal Newman reading the lessons.

And the effect of Professor Maurice's manner of saying prayers in the Church of Lincoln's Inn is thus

described by a distinguished barrister — (Mr. Hughes), "For myself, I believe that the daily congregation increased, because when once a man got up and went to Chapel in the morning, and heard Mr. Maurice read the prayers, he felt there was somehow a reality about the service which was new to him, and he went again to satisfy a want; and if he overslept himself he found that he had lost something—that his day was not started right. At least this was my own case; if I missed morning Chapel I had an uncomfortable feeling till eleven or twelve o'clock, as if I had not had my breakfast, or had put on a dirty shirt, and the way in which we all joined in the responses (irresistibly, I suppose, because we felt it was a privilege which we must exercise) gave me a strong feeling of fellowship which I have rarely felt in any other congregation." (*Maurice's Life*, I. 428.)

Will you let me give you a few cautions, trifles perhaps they will sound to you, yet they are signs and causes of mischief.

Beware of sending messages by your sexton or choristers; is it not better to let something go wrong than to break the sense of the divine presence in yourself, your officials, and your people?

Beware of reading up your lessons privately in the Psalms, for you will only spoil both Lessons and Psalms; and your choirmen will soon begin to finger the anthem in the Confession, your School children to read common books in your sermon, and when you blame them they will smile in their

sleeve. These are little things, aye they are but the tesselated pavement on the Altar floor, yet, if you take out one of those little tesselated squares, you endanger the whole pavement.

Silent prayers help one much in leading the devotions of one's people. And the ancient service-books are richly supplied with short collects and ejaculations for this purpose; e.g. on your way to the lectern, or as you find the Gospel,—"Munda cor meum labia mea, et omnipotens Deus, Qui labia Isaiae prophetae calculo mundasti ignito; ita me tuâ gratâ miseratione dignare mundare, ut sanctum evangelium Tuum digne valeam nuntiare; per Christum Dominum nostrum. Jube, Domine, benedicere. Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem Evangelium tuum."

It seems natural to ask pardon before we give it, and to pray afresh for the power of the Keys, taking them consciously out of the pierced Hand before we unlock the fetters of our people. Shall we not pray for the spirit of consecration just before we rise to lay our hands on the Bread and Wine? Surely we may pause a conscious moment before we rise to bless our people, that we may be the tongue of Him who is blessed for evermore. And which of us is worthy to consecrate the waters of Baptism, or the bread and wine of the Lord's Table, until we have bent before Him with a holy sense, deeper each time we serve Him, a twofold sense of our own littleness and the transcendent greatness of the act which our Lord is doing by us.

The practice common to all services by which the Minister gathers again the wandering thoughts of his flock, and deepens the devotion of the devout,—that shortest and truest of sermons, "Let us pray"—serves this purpose at the beginning of the petitional part of the service.

And when the service is ended, do not fail to confess "the iniquity of your holy things." If the Blessed Virgin Mary needed purification after she had brought forth the Word Incarnate, shall you and I go home contented with ourselves after we have brought forth the written word, either in Prayer, or Praise, or Preaching? These wandering thoughts, that self consciousness, and irreverent manner, perhaps some mistake or omission,—shall we venture to leave the church till we have been forgiven these. "Etiam plorare quod non bene oras orare est."

The occasional offices are yet fuller of danger to the town Curate. To marry groups of careless couples, to baptize noisy children by the dozen, in the presence of godless god-parents, to bury the dead day after day without losing one's sympathy with those who mourn, and one's own real and grave thoughts that help to make oneself ready to die; these offices need special grace if they are to be deeds of life, and means of grace.

So I went to my vicar a few weeks after my ordination, to ask him what I was to do (for my daily *funerals* were giving me the soul of an undertaker) and I had never heard any other man read

that service with such living power and sympathy as he used to do. "How well I know what you feel," he replied, "for I was Cemetery Chaplain in the cholera year; but I prepared for it, and used it as a means of grace to myself and sympathy with the mourners, and a service also to God." So I tried his plan, and one day it chanced that a Jewish Rabbi, in obedience to an old vow, came to bury his infant in the cemetery, and the service so suited his grief that he and his whole family were baptized. For Christian Burial has something of the nature of the Transfiguration; we are with our Lord, the Resurrection and the Life, and the blessed Dead surround us, and we say "It is good for us to be here."

In Holy Baptism the Lord of life is hallowed with a service richer yet in faith and hope and charity. For it must be an act very full of meaning and destiny to place an immortal life for the first time in the arms of Jesus, to exorcise the evil one and to invoke the Holy One, to break the entail of sin and wrath, to give new Birth to a child whom God has created for it, to enroll an everlasting being as a member of Christ, a child of God, and an heir of the Kingdom, to sow the seed of Eternal Life, and call down the possibilities of saintliness. If I did nothing else in life but this, and did it worthily, really in the Name of Father, Son, and Holy Ghost, should I have lived absolutely in vain?

And the Parish Priest is far more than a mass

priest; he can generally follow the child through its school-days, and prepare it for Confirmation, leading it up with holy hands to its first Communion, and guiding and guarding it, absolving and blessing it, weeping with its weeping, and rejoicing with its joy, through many a year of its ripening life. Aye, and surely those dawning graces and early energies of the Holy Ghost minister not a little to the Parish Priest himself, giving to him a purity and a freshness as the present wage of his Master, and an earnest of the joy and the blessing which await him as he presents the soul he baptized a spotless virgin before the Throne.

Nor is the *Marriage Service* void of blessing for him who blesses the truest and holiest human love. The true pastor enters into their joy, and the service itself is a parable in action of Christ's marriage with the Church and with the soul.

If a layman could find in the relation of man and wife, parents and children, a divine kinship so true and vital, as your James Clerk Maxwell suggests in a letter to his wife, shall the service which makes and provides these living bonds be a formal duty grudgingly and hastily done by the priest who is consecrated for this very work? Many of you, here at least, remember his words; and, if so, you will wish to hear their sound once more. "I have been reading again with you *Eph.* vi.; there is more about family relations. These are things which have meanings so deep

that if we follow on to know them we shall be led into great mysteries of divinity. If we despise these relations of marriage, of parents and children . . . everything will go wrong, and there will be confusion as bad as in Leah's case. But if we reverence them, we shall even see beyond their first aspect a spiritual meaning, for God speaks to us more plainly in these bonds of our life than in anything that we can understand." (*Life*, p. 311.) And this man, you remember, was a Scotch Laird, the first man of his day in his own department of science, who obeyed the urgent call of his University to devote his life to teaching in her schools.

And these occasional offices become more fruitful if we apply them also to ourselves;—in Holy Baptism, recollecting and renewing one's own New Birth; in marriage, if you be a married man, receiving afresh the nuptial blessing, thanking God for the blessings of one's priestly home, and asking to live with your wife so long in godly love and honesty that you may see your children Christianly and virtuously brought up to His praise and honour; or, if you be unmarried, consciously uniting your heart in divine love to its Heavenly Bridegroom; in the Funeral service forestalling and rehearsing your own burial, and dedicating it beforehand to God.

You will humanise these services, and fill them with a personal interest, if you make it a rule to visit the family a day or two after you have so ministered to their joy or sorrow.

(β.) *In his Chamber.*

In most modern town vicarages there is a parish room, and in many there is an oratory or prayer chamber. If not, there can hardly be a fitter place than the parson's study, for he can best read and write on ground where his spirit is wont to pray.

Here, then, he deepens his devotional life, and intercedes for his people. Here he ripens the divine art of prayer, the heavenly language of men, the mother tongue of Christians; he feeds his soul on the Bible by meditation; and hence he goes forth with a strength and a tenderness that predisposes his people to his ministry.

A squire indignantly asked his young clergyman how he dared to speak so plainly to him about his responsibilities, the Parish Priest replied, that he had not dared to have done so, if he had not spoken the same words first to God in his own room; then the squire really listened.

Here we prepare for our services in church, gain the temper for our public meetings, the spirit of counsel for our committees, fresh faith and power to absolve and bless, our insight into difficult cases, our comfort for worn and lonely hearts, our sympathy with the tempted, our strength for the weak, our pricks for the consciences of our people, and our salves for their wounds.

First in the day, and first in value, comes *Meditation.* What is Meditation? It is the means by

which the Bible becomes to us something almost like a Sacrament of the Holy Spirit, and its letter an outward and visible sign of an inward and spiritual grace. By meditation we assimilate the Word of God; it resumes its breath and we inhale through it the Breath of Life, till each of us becomes a living Epistle, written within and without by the finger of God.

You remember what the Bible was to David—"a lantern;" to Job, "more than his necessary food;" to Ezekiel, a roll whose "eating was as honey for sweetness;" to Jeremiah, "the joy and rejoicing of his heart;" to Daniel, "as an angel;" to St. Paul, "the power of God."

But if virtues of this kind are to be brought out for us, it will be by a process different from those which find in it texts, arguments, evidences, and subjects for art.

(1) *Prepare yourself for meditation* by these four steps:—

a. Realise the Presence of God, "Temet siste Deo coram, et venerare silenter, Praesentem tota conspice mente Deum." "Holy, Holy, Holy, &c."

β. Realise your own sins, which are only fully realised in that all-illuminating Presence before which the angels veil their faces. "Turn Thy Face from my sins, &c., then shall I teach, then shalt Thou be pleased, then shall they offer."

γ. Will to do God's will, as He may reveal it to you in this meditation, "I come to do Thy will, O my God." "Light and Truth discover them-

selves to such as desire to follow them." (*Bishop Wilson*, 119.)

δ. Veni Creator.

(2) *Then lay hold* with all your mind and heart and soul and strength on some Scripture that He has inspired for this purpose, use on it your imagination which so becomes faith, take your part in the scene, as though it were not past, but present, and you were one of its actors; realise, repent, resolve —and go your way to live and do and bear, as you think you would have done after the actual scene.

The chief and most fruitful *subject for meditation* is of course our Blessed Lord's Life. You may either follow it as the Holy Spirit gave it us, through Gospel after Gospel; or you may thread the Gospels together in a Harmony, which is the best plan I think for this purpose.

The Festivals and holy seasons of the Church produce, under meditation, a fragrance and grace hard to gain in any other way.

The visions of the prophets,—Moses before the Burning Bush, Isaiah as the Seraph touched his lips, Joshua standing before God in his filthy garments with Satan on his right-hand,—all these appear again to us, and do their work in us, as we see them in the meditations of our chamber.

The Old Testament histories rise from the dead and live again, including us in their action and its results, as we listen to holy men speaking words for God, and share their work in true meditation. We

stand, we kneel, we pray, by Abraham's side on the height between Bethel and Ai, as he intercedes for the Cities of the Plain and the soul that he loves who is there.

We hear the grating of Daniel's westerly window as he opens it for the pure air of Heaven and the spiritual view of the Holy City, and lo! the same power enters us to bear our witness before the world, and to gather the Peace which neither man nor beast can break.

The Epistles of the New Testament do not lend themselves quite so readily to this method, but under the touch of devotional analysis they gladly yield a meaning and virtue that illuminates one's whole spiritual mind and heart.

For this, perhaps, the easiest plan is to take up a common blank book, and use one side of the page, leaving the other for your after meditation on the same subject. With most of us the mind has a knack of working as though the Master's eye was on it, when a pencil is in one's hand, and often thoughts, meanings, inspirations, flow fast and freely, when they know they are going to be written down.

We receive little help from printed books for this use of the Bible. It seems as though the Holy Spirit meant every man to do it for himself, and purposely withheld from us the blessed meditations of others.

To do it is more valuable than to have it done, therefore ready-made and second-hand meditations

are nearly valueless. And the chief use, even of the best, is rather to train us in the divine art of meditating for ourselves, than to be a substitute for our own toil. Nor is the toil heavy or dull. At first it is a little difficult, for the muscles of the mind are unaccustomed to it, but a little habit soon makes one apt and greatly interested in this exercise of the soul.

In town-work it is more valuable than elsewhere, for it is an antidote to spiritual fuss, and begins the day with a calm strength without which we are wont to get hurried and confused, or mechanical and lifeless.

In our mother tongue I have only found useful to me Mr. Heygate's excellent little volume on "The Good Shepherd," and in Latin I have found nothing to help me but Avancini's "Vita et Doctrina Jesu Christi," a masterly pocket-book. Other books indeed, abound, especially in foreign churches, but they seem too subtle and intricate for an Englishman's use, or a town clergyman's time.

The use of *Devotional Books* of all kinds obey the same law, their chief use is to teach one the skill of praying well for one-self. The time comes to most of us when the Bible is our main devotional book; in the Epistles there are many collects almost ready for use, and often in the Prophets there are passages that lend themselves very naturally to the service of prayer, the Psalter of course was inspired for this purpose. If you want to learn how to adapt Scripture to this service, re-echoing

it back to God, you will see it done with a masterly hand by one of that devotional band of the Stuart Bishops, Andrewes, and Bishop Wilson of Sodor and Man. Other men give as many excellent prayers, but these two give us nothing that is not very holy and always fresh. The *Sacra Privata* of Bishop Wilson of Sodor and Man is especially a Clergyman's book, the large edition I mean. His plan was to take a text and make a prayer upon it. Bishop Andrewes' *Devotions* is a layman's book as much as a priest's, his prayers are so interwoven with Scripture and so inspired with its spirit, that no hand can unravel them. You feel that he knew the Epistles by heart in Greek. These two stand in a class by themselves, as the Confession of S. Augustine and the Imitation of Christ, stand alone and above all others in Latin.

Next to these in English, we have a shelf of volumes, out of which we may collect golden prayers, especially manuals of the other Stuart Bishops, Cosin, Laud, Jeremy Taylor, and Ken, and let me add Bishop Armstrong's "*Pastor in his Closet.*"

The most useful plan of using these is to make a MS. book of private prayer for yourself, into which you will copy, adapt, and make your own original prayers from time to time. For there are seasons that should recur oftener in our life when the Spirit greatly helpeth our infirmities and inspires us with the true grace of devotion. In such an hour write these prayers

down in your book, leaving one side of the page for additions, as your human needs or divine helps force you to more earnest devotion. Your first book cannot be too rough, let it be a sort of devotional memoranda.

You will find the Ancient Liturgies very valuable for this purpose.

There are a growing number of printed collections made ready to hand, most of which contain some good prayers, but it will do you more good to gather your own, and it will probably be a more English book when it is done, if indeed it be ever done before you die.

The best published collection that I have used is the Credenda, Agenda, Postulanda, of St. Augustine College, Canterbury.

In your private devotions give an important place to intercession, pleading earnestly for your people, presenting them with their needs, difficulties and sorrows before God. When your ministry fails, your prayers may prosper; and, when it prospers, this will be the secret of its success.

In your sermon you have perhaps urged some holy habit, pleaded for some charity, or exposed some sin. The result disheartens you. Ah, but go aside and speak to God about the matter on which you have been speaking to His children, He at least will listen to your words. Remember, the cloud did not rise over the sea like a man's hand, and the rain did not fall over all the fields of the land, because Elijah preached with such fire on

Carmel; but when he left the king at his feast and the people at their wonder, and went up alone with the widow's son and bowed his face between his hands and prayed seven times.

E. g.—"For obtaining God's grace that Non-Communicants may return to a better mind, we will not cease to make our humble petition to Almighty God."

Strive to become a master of prayer, for God's sake, and for your peoples' sake, for they will expect you to help them up this ladder to Heaven, and, as you deepen their devotional life, you must lead them on to more perfect prayer. If prayer is the language of your soul in your own chamber, you will not be at a loss when you are kneeling in the chamber of your people, whether they be rich or poor.

Many people find it useful to divide their private prayers into provinces, e. g. meditation, adoration, self-dedication, and prayer for oneself in the morning, intercession for others at noon, confession and giving of thanks in the evening.

We are constantly urging our people to *examine* themselves; we give them a form, and suggest some line of special danger to this one and to that, to the lawyer, to the merchant, to the man of science, to the young man, &c., helping each to examine himself about the temptations that surround his calling and age. Yet no one needs self-examination so much as we do; at the end of a sermon, or a confirmation class, or a private rebuke that we have

given, we are never safe until we light the candle of the Holy Spirit, and sweep diligently our own life.

It constantly seems to me that I shall need no other accuser in the Judgment than my own sermons and lessons; "Out of thine own mouth will I condemn thee, O thou wicked servant!"

And our self-examination yields us other fruit besides Pardon and Peace, for our own life is a microcosm, and "My heart sheweth me the wickedness of the ungodly."

We must take heed to ourselves, not only that we may enter into Heaven, with our people, nor to be able to say, "Be ye imitators of me, as I am of Christ," but that we may be able to discern character, distinguish knotted consciences, and rebuke with wisdom and grace.

(γ.) *Renewal of our Ordination Vows.*

And there is need of a time at least in every year, when we *renew our vows*, our Baptismal and Ordination vows, take stock of our divine income and outgo, withdraw even from our sacred duties, to be alone with God, as Isaac in the field, as Moses twice on the Mount, as Elijah on Carmel, St. Paul in Arabia and in his walk to Troas, as our Lord in His forty days, and the whole night before the Sermon on the Mount, and the Ordination of the Twelve, and His Crucifixion. An old canon ordered Bishops to keep the yearly return of their consecration, and to have the Service read over to them again, that they might repent and

praise, and resolve afresh. We may all do this, in recollection and revival of our Deacon's and Priest's Ordination.

And each Christian, priest or lay, gradually forms a private calendar of his own, as life ripens him; days marked for ever by some birth or death, some loss, escape, or blessing.

With many of us, especially in towns, a yearly Retreat is invaluable; three or four days away from home and parish, under some holy Father of the Church, or experienced guide of men.

A few can do this best alone, or with some wise and strong friend or two, though there is a danger of desultory thought or conversation.

The two main conditions are time—time spent with God—and entire freedom from distraction. The help, also, of a true man of God will greatly assist you.

At such a time our Lord comes to us, restores us much that we have lost, increases much that we have won, repairs the wear and tear of our town life, reveals Himself in clearer and mightier ways. At such a time we renew our vows, and He renews in us His strength and will.

Many clergymen complain they have lost the freshness and zeal of their Ordination Day. If it be so, it is at least a sign of God's favour that they know and lament it.

But need it be so? Cannot it be exactly the other way? Aye, the grace of Ordination will grow and bear new fruit every month, if we fer-

vently renew it in the power of the Holy Ghost, who gave it at the first.

Consider *the causes why we clergymen fail*, their dead bones strew our path on both sides of the road. They will not have fallen wholly in vain, if their ruin warns and saves us.

The wrecks of priestly men are the lighthouses that point out to us those hidden rocks that we at least may escape.

Some fall into false doctrine, some into immorality, some into pharisaism.

And far more stop short of the disgrace of public sin, and yet they have lost their first love, their bright promise has died, they are respectable men, but unrespected clergymen, or they have increased their favour with men and lost it with God.

Here are some of the causes of clerical ruin. I only speak of those that drag down the town clergyman. The country parson has rather different temptations, and some are common to both.

(1) *Want of real foundation*—

i. e. a Spiritual life built up without conversion, without a distinct and proved realisation of pardon and acceptance. This is indeed a house built upon the sand.

This is tested by verifying our conversion, looking for our fruits of repentance, and probing our sense of sin as sin. And it is met by a thorough

and general confession of one's whole life, passing oneself through a penitential discipline, in which a wise, firm and loving guide will probably be one's greatest human help. If it be possible a Retreat will be valuable.

(2) *Loss of our first love*—Rev. ii. 14.

We lose this either—by success misunderstood, misused; for it is given us to increase our love of its Giver.

Or by want of success, misused again, for it is sent us to make us lean the more upon God.

Or by careless devotions, unprepared, hasty, formal, or omitted for work's sake.

Meet this by its opposite. The path to Heaven goes up-hill, and if we are not climbing higher we are certainly slipping back. This was St. Paul's rule, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the Prize of the high calling of God in Christ Jesus." *εἰ δὲ Παῦλος, τί ἂν εἴποιμεν ἡμεῖς;*

(3) *Press of business.*

"As thy servant was busy here and there, he was gone," 1 Kings xxi. 41. "Fuge ceu pestem *τὴν πολυπραγμοσύνην*." This is a daily danger to us in towns, and it needs strict watchfulness and prayer lest we enter into this temptation. It not only steals time and strength from the Spiritual life, but it overflows into the hours which we really

give to worship and devotion. It breeds also a Spiritual fuss, a chaos that ever trespasses further and further upon κόσμος.

(4) *Party Spirit.*

The special snare of earnest men: whence come a narrow mind, a critical temper, misunderstanding, and contempt of good men. Party is akin to heresy and schism, and these are carnal and hostile to the Spirit.

This is to be met by a truer idea of the Church, for each party arrogates to itself the great name of Church, which includes them all; a fuller belief in the Sacraments, which make all Christians children of God, and all Communicants, High, Low, and Broad, "partakers of the Divine Nature;" prayer for humility, which makes us esteem other men better than ourselves, prayer for charity which covereth a multitude of sins.

(5) *Forgetfulness of God's Presence.*

Our sense of the Presence is hard to retain, harder to cultivate, in the middle of a great town, and therefore the more needful, and the more given if we seek it with our whole heart. In our streets many men gain only an absence of God, in which all danger crowds round us, and threefold evil touches us on every side and in every event.

You will generally find if you have done anything unworthily, that God has been out of your thoughts at that moment.

It is to be met by awaking with God. If the first-fruits of the day be holy, the lump is holy also. "When I wake up I am present with Thee."

By realising His Presence in Church, in Worship, in Sacrament, in opening the Bible, at the sight of any sufferer, for the sick and sorrowful are living crucifixes, carved and coloured by our Lord Himself.

(6) *Self-indulgence.*

Or allowance of any doubtful habit, or a thing that we have condemned and confessed to God; sinning with a weak protest, and repenting without resolving,

Qui non peccat animo pœnitendi,
Aut non pœnitet animo peccandi.

If you break down, and are obliged to cultivate your health, you will find it very hard to bring the body again into subjection. And a town Curate has many stages of weakness short of an actual break down, times when discipline must obey the higher law of preservation.

Meet this self-indulgence as St. Paul did, by treating himself as one training for a race. If you can no longer fast in one way, try another. If our reformed Church lays down no precise laws on fasting for us, remember the principle is not changed, only she trusts more to our honour, she treats us, in comparison with the unreformed Church, as Christianity compared with the Jewish Temple, as grown up, able and willing to apply for ourselves the principles of discipline. Make it a habit to be always considering the wants, cares, and

loneliness of others, not only more than you think of yourself, but more than they care for themselves.

These are a few of the offences that bring about the Spiritual decay and ruin of a town Parish Priest, and a few of the reasons why he should earnestly renew his vows from time to time. Difficulties and hindrances beset our path, but not one of them can touch us without the leave of God. They have their holy use and their ministry.

Without real dangers we should grow listless and effeminate. Faith would have no spurs, humility no food, sympathy no fire. By their strength we gauge the fear that Satan has of us and our ministry; by our falls we learn our desperate need of God, — Father, Saviour, and Paraclete.

If the town Parish Priest is beset by them, let him use them as his Master did before him, and all these things will minister to him and witness for him; they will become his nerve and sinew, they will plead for him, and become his true servants.

And these dangers are also a foil against which we may behold more clearly the dignity, the great excellency, of our office.

What does the Holy Spirit think of us: "Ye are *the messengers of the Church, and the glory of Christ.*" The messengers of the Church of every age and land to the Church of to-day and to-morrow. We bear the message from the unfallen Church in Eden, from the saved Church in the Ark,

from the Church of the Patriarchs, from the Church of Sinai and of Sion, of Pentecost, of the Catacombs, of all the blessed dead; all and each of whom have contributed to us something priceless, and often at the cost of all that they had. This message of a great ancestry you and I bear to the English Empire, to all its fringes and its mighty heart, in the age of England's widest and highest power, her keenest intelligence, greatest wealth, truest appetite for a Christianity that will ennoble her. Living as I do where all men throng one, it seems sometimes as though the Master were indeed passing through the midst of us; and, if you and I might be but the hem of His garment, it would be new life to many in the crowd.

Yet we are more than this in His sight, for He calls us "the Glory of Christ;" born, bred, trained in so famous a university, with the instincts of Ordination stirring within you, all for one object—to add to the Glory of our Lord, by reflecting, preaching, celebrating it, by offering to it the souls we baptize and bury, and by all the acts of grace we do between that Alpha and Omega of earthly life.

Held in His right hand to-day, placed on His right hand presently and for ever; with the keys in our hands, and the shepherd's staff, with Moses' rod, and the rod that budded; with the sword of the Spirit, and the Bread of Life. Offering up the towns of England to the Glory of God; "for Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen."

Will you prepare for this? Will you give yourself to this?

No greater Work ever lay before a young life—no people have ever been more ripe for the final Ministry of the Church, and the last days of the world. *They* are preparing for you in every Church; they are waiting for you in every street.

"Almighty God, the Giver of all good gifts, who of Thy divine providence hast appointed divers Orders in Thy Church; Give Thy Grace, we humbly beseech Thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of Thy Doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy Holy Church; through Jesus Christ our Lord.

AMEN."

APPENDICES.

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APPENDIX I.

(a) *The Divine Ideal of the Priestly Life.*

"He called unto Him whom He would, and they came unto Him, and He ordained twelve:

(1) that they should be with Him;
(2) that He might send them forth to preach;
(3) and to have power to heal sicknesses;
(4) and to cast out devils."

"He gave

Apostles . . .
Prophets . . .
Evangelists . .
Pastors . . .
Teachers . . .
} For (πρὸς) the perfecting of the Saints, } εἰς { The work of the Ministry (διακονίας). / The building up of the Body of Christ:

Until we all come into (εἰς) { The unity of the { Faith, / Knowledge of the Son of God, / The perfect man, the measure of the stature of the fulness of Christ:

That we be no more children { tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the Truth in love, may grow up in all things into (εἰς) Him, which is the Head, even Christ; from whom (ἐξ)

the whole Body, { fitly framed together, / compacted by that which every joint supplieth, according to the effectual working in the measure of every part, } maketh increase of the Body, / unto the edifying of itself in love."

Man's recognition of the Idea of God.

THE WINDOWS OF THE CHURCH.

"Lord, how can man preach thy eternall word?
He is a brittle crazie glasse:
Yet in thy temple thou dost him afford
This glorious and transcendant place,
To be a window, through thy grace.

"But when thou dost anneal in glasse thy storie,
Making thy life to shine within
The holy Preachers; then the light and glorie
More reverend grows, and more doth win
Which else shows watrish, bleak and thin.

"Doctrine and life, colours and light, in one
When they combine and mingle, bring
A strong regard and aw: but speech alone
Doth vanish like a flaring thing,
And in the eare, not conscience ring."

GEORGE HERBERT.

(β) *Ideal of an Ordinand's Life.*

"I CANNOT help wishing, from the hearty affection and good-will I bear to the welfare of religion in general, and to the prosperity of the Church of England in particular, that as we have noble foundations for the encouragement of all sorts of learning, and especially for divinity itself, in our two famous Universities, which are the wonder of the world for the number of their colleges, their stately structures, and liberal endowments, so that we had also some of these foundations entirely set apart for the forming of such as are candidates for holy orders, where they might be fully instructed in all that knowledge which that holy institution requires, and in all those duties which are peculiarly incumbent upon a parochial priest. Where

lectures might be daily read, which in a certain course of time should include a perfect scheme of divinity; where all particular cases of conscience might be clearly stated, and such general rules laid down as might be able to assist them in giving satisfaction to all those that repair to them for advice in difficult matters. Where they might receive right notions of all those spiritual rights which are appropriated to the priesthood, and which are not in the power of the greatest secular person either to convey or abolish; and yet are of such great importance, that some of them are not only necessary to the well-being, but to the very being of the Church. Where they might be taught to perform all the public offices of religion with a becoming gravity and devotion, and with all that advantage of elocution which is aptest to secure attention and beget devout affections in the congregation.

"Where they might particularly be directed how to receive clinical confessions, how to make their applications to persons in times of sickness, and have such a method formed to guide their addresses of that nature, that they might never be at a loss when they are called upon to assist sick and dying persons.

"Where they might be instructed in the art of preaching; whereby I mean not only the best method in composing their sermons, but all those decent gestures and graceful deportment, the influence whereof all hearers can easier feel than express.

"And where they might have such judicious rules given them for prosecuting their theological studies as would be of great use to them in their future conduct. But above all, where they might be formed by constant practice, and by the example of their superiors, to piety and devotion, to humility and charity, to mortification and self-denial,

to contentedness and submission to the will of God in all conditions of human life; and more especially excited to great zeal in promoting the salvation of souls, which is the true spring of all that industry and application which is required in the clerical function.

"It would be a mighty satisfaction to the governors of the Church, to ordain persons who had passed some time in such seminaries with the approbation of their superiors. It would be no small comfort to the candidates themselves to be so qualified by the purity of their intentions, and by their personal endowments, as to find themselves able to answer with a good conscience that important demand in ordination, Whether they trust they are inwardly moved by the Holy Ghost to take upon them that office and ministration?

"And it would certainly be a great blessing to the nation to have such labourers sent into the vineyard of the Lord, as had been wrought up by particular application and study to that purpose. That man knoweth but little of the dignity and importance of the priesthood, that can content himself with ordinary attainments for the discharge of so great and so sacred a trust; and yet he will find himself very much deceived, if he dependeth upon the greatest perfection of human knowledge, without constant and fervent prayer to God for his grace to enable him to make a right use of it. This is necessary to sanctify his learning, though it be of never so prodigious a size; by keeping him within the bounds of humility, and by rendering him serviceable to those who are committed to his charge."—Robert Nelson's *Life of Bishop Bull.*

(γ) *Speciality and greatness of our age.*

"Our obligations seem to be enlarging beyond those of former times; do not forget what the time offers of opportunity and of hope. Think merely of the increased strength given by the increased deepening in the hearts of the clergy of the sense of their responsibility, by the increased elevation of aim and standard, by the prospect opening on nobler spirits of greater efforts and a widening field. We are living and working along with men whose souls are beginning to rise in earnest to the grandeur and vastness of the object for which the Christian ministry was appointed. And to meet this never was there, I believe, a heartier response, not merely from the sympathy and enthusiasm of the young, though that is so remarkable, and, with all its risks, so inspiring, but from the thoughtful, deliberate earnestness of the experienced and mature . . . Never was there a time when the hearts of the people so yearned towards their guides. Deep, very deep in men's hearts, you may be sure of it, is—doubtless in very different forms, but it *is* there—the question of questions, the subject of subjects, religion, man's relations to God . . . There never was a time, you may depend, you may depend upon it, in which earnest, thorough work was in less danger of being thrown away, was more likely to be recognized and to be felt.—Dean Church, *Human Life and its conditions*, p. 133.

"No Church since the beginning has seemed so manifestly pointed out by the finger of Almighty God to fulfil a great part in His providential designs as the Church of England in our day. She has not broken with any social or intellectual aspirations of her own age; and yet she has surrendered no sacred principles or traditions of the past.

She stands midway between the irregular forces of Protestant Nonconformity and the rigid militarism of Rome. She is showing daily more and more aptitude for dealing with the masses at home, though she has still very much to learn. She is occupying year by year a more prominent position among the churches abroad . . . Her mission is unique, her capabilities and opportunities are magnificent." —Bishop of Durham, *Primary Charge*, p. 93.

Compare this with the Primary Charge of his great predecessor, Bishop Butler, in 1751:—

"It is impossible for me, my brethren, upon our first meeting of this kind, to forbear lamenting with you the general decay of religion in this nation; which is now observed by everyone, and has been for some time the complaint of all serious persons. The influence of it is more and more wearing out of the minds of men, even of those who do not pretend to enter into speculations upon the subject. But the number of those who do, and who profess themselves unbelievers, increases, and with their numbers their zeal. Zeal, it is natural to ask—for what? Why truly *for* nothing, but *against* everything that is good and sacred amongst us. For as different ages have been distinguished by different sorts of particular errors and vices, the deplorable distinction of ours is an avowed scorn of religion in some, and a growing disregard to it in the generality."

(δ) *The Pastoral Order of the Holy Ghost.*

Inserted by the kind permission of the Archbishop of York.

Rules of Life and Work, suggested for the Guidance of Members.

1. To devote a fixed time daily to Private Devotion, including Prayer, Intercession, and Meditation.

2. To give one hour at least in every day, or six hours in each week, to definite Theological Study.

3. To be specially faithful in visiting both the sick and the whole.

4. To be methodical, punctual, and thorough, in all things; rising early and at a fixed hour; having, as far as possible, definite times for different duties; and keeping a daily record of the work done for the Master.

5. To devote a fixed portion of our income to the service of God, and the relief of the poor.

6. To observe in a loyal spirit, as God may guide us, the rules and directions of the Church.

7. On one of the days of each Ember Season to read over on our knees the vows and exhortations of the Ordinal; and to make the day as far as possible a day of retirement for self-examination and prayer.

8. Once in each year to seek for one or more days of seclusion from the world at some Retreat or Clerical Conference; for the reviving of our spiritual life, and for higher instruction in the ways of God and in the work of our calling.

9. Daily to endeavour ourselves to follow the blessed steps of His most holy life, Whose we are, and Whom we serve, and to adorn the doctrine of God our Saviour in all things.

No new vows or obligations are involved in joining the Pastoral Order, but only the desire and purpose to fulfil as perfectly as possible the vows of Baptism and of Ordination.

Any Clergyman in Priest's Orders, desirous of becoming a member, will kindly sign the following:

I desire to be admitted a Member of the Pastoral Order of the Holy Ghost. I heartily accept the Rules of Life and Work, and I intend by the help of God to keep and observe them.

Name .....

Address .....

Date .....

This form, when signed, to be returned to the Bishop's Chaplain, the Rev. J. R. Keble, Lichfield, who will send a Card of Membership and a copy of the Rules.

Clergy who are over 60 years of age may be admitted as Associate Members, on the condition of their observing the Rules so far as they may find themselves able to do so.

An Entrance Fee of 2s. 6d. will be expected from each Member in order to defray some necessary expenses.

APPENDIX II.

A Town Curate's Book-shelf.

Pastoral Library.

"Will you be diligent in *prayers*, and in reading of the Holy Scriptures, and in such *studies* as help to the knowledge of the same?"

"I will endeavour myself so to do, the Lord being my helper." (*Ordinal.*)

"Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me." (*Hos.* iv. 6.)

"Sunt qui scire volunt, eo fine tantum, ut sciant; et turpis curiositas est:

"Et sunt qui scire volunt, ut sciantur ipsi; et turpis vanitas est:

"Et sunt item qui scire volunt, ut scientiam suam vendant; verbi causa, pro pecunia, pro honoribus; et turpis quaestus est.

"Sed sunt quoque qui scire volunt, ut aedificent; et charitas est.

"Et item qui scire volunt, ut aedificentur: et prudentia est.

"Nec enim potes aut amare quem nescias, aut habere quem non amaveris.

"Noveris proinde te ut Deum timeas; noveris ipsum ut aeque ipsum diligas.

"In altero initiaris ad sapientiam, in altero et consummaris." (S. Bernardi *In Cantica Serm.* xxxvi. xxxvii.)

In taking up any special list of books, each reader will miss many names that have greatly helped him. Perhaps no real book has failed to enrich or strengthen some holy

soul. But a fairly complete list would be cumbersome, and I only write down those that I have found exceptionally valuable to myself and one or two friends, and an asterisk marks those for which I chiefly thank their divine Author. A town Parish-Priest has no literary leisure, every hour with his books costs him a price, therefore his library must be small and very choice.

The chief, perhaps the only, use of books is to suggest thought, to breed ideas and to nourish them. To read for information is a secondary and lower use of the great art.

Every large town should have a clerical library and reading-room, as in old times. The Mother-Church should do the part of a cathedral in this and many other affairs. Dr. Bray's *Associates* give valuable help to such libraries. Laymen are as much interested as the clergy in the sound learning and ripening mind of those who minister to them, and will readily subscribe or give volumes for this use.

It would be well to foster the studies of the Parish-Priest by prize essays, reading societies, &c.

The Church seasons suggest a line of reading, and give a special force and devotion to their own subjects, e. g.

Advent.—Wilberforce on the Incarnation, or the study of Isaiah or Revelation.

Epiphany.—Literature of missionary work. e.g. Wordsworth's One Religion, Hardwick's Christ and other Masters.

Lent.—A devotional book, as Perowne on the Psalms, Hutching's Some Aspects of the Cross, Williams's first volume of the Devotional Commentary.

Easter.—Westcott's Gospel of the Resurrection, or the Revelation of the Risen Lord, or Milligan On the Resurrection.

Ascension.—Milligan.

Whitsuntide.—Bishop Moberly's Administration of the Holy Spirit in the Body of Christ, or Hare's Mission of the Comforter.

Trinity.—(α) Doctrinal, Pearson on the Creed, or Westcott's Historic Faith; (β) Church History; (γ) Liturgy, Freeman.

Yet far above all these, as the soul of their mind, and the light and heat of all that is in them, rise the Bible and Prayer Book, for constant study and use. Let me mention them together, for the Prayer Book is little else than the Bible returning in praise and prayer to Him Who gave it. The Bible is to be prayed as well as read, and the Prayer Book to be read as well as prayed. Let the Bible be read through and through, inspiring us, and the symmetry of the Prayer Book entered into our devotional life, till the fruits of a holy intellect, and of a spirit where God works, ripen and seed our offered life.

I do not know if it is good to give several of these prayers in Latin, but I retain them as they were written, because almost all thoughts lose by translation, the Latin language has a genius for devotion, and I would fain breathe them, if I can, as they were first breathed by the saintly souls to whom God gave them in this language.

N. B. A generous criticism, discretion and minute judgment are due to every human work, the words of the greatest are fallible, for it is not allowed us to call any man 'Master' upon earth. Therefore these books are not absolutely recommended in all their views.

For Himself.

Sacra Privata. Bp. Wilson of Sodor and Man. (*Parker.*)

The Devotions of Bishop Andrewes. English Translation. (*Parker.*)

The Greek Devotions. Edited from the original MS. by Canon Medd. (*S. P. C. K.*)

Pastor in the Closet. Bp. Armstrong. (*Parker.*)

Manual of Intercessory Prayer. R. M. Benson. (*Bell.*)

Devotions for a Time of Retirement. (*Parker.*)

The Good Shepherd; or Meditations for the Clergy upon the Example and Teaching of Christ. W. E. Heygate. (*Longmans.*)

Ember Hours. W. E. Heygate. (*Masters.*)

The Priest's Prayer Book, with a brief Pontifical. (*Masters.*)

Credenda, Agenda, Postulanda. (*S. Augustine's Coll., Canterbury.*)

Vita et Doctrina Jesu Christi. Avancini. (*Longmans.*)

S. Augustine's Confessions, in Latin. (*Cheap edition publ. at Leipsic.*)

S. Augustine's Confessions. English Translation. (*Longmans.*)

Imitatio Christi. (*S. P. C. K.*)

The Presence and Office of the Holy Spirit. Bp. Webb. (*Skeffington.*)

Holiness to the Lord; the Character of the Christian Priest; adapted from the French of the Abbé Dubois. Clark. (*Wells Gardner.*)

I. The Bible.

(i.) *Lexicons, Grammars, &c.*

Grimm's Lexicon Græco-Latinum N. T. Translated, Enlarged, and Revised by J. H. Thayer, D.D. (*T.* and *T. Clark.*)

Trench. Synonyms of the N. T. (*Macmillan.*)

Winer's Grammar of N. T. Greek. Translated by Moulton. (*Clark.*)

Gesenius' Hebrew Lexicon. (*Bagster.*) New Edition, Edited by Professors Driver, Brown, and Briggs, in course of publication by the Clarendon Press.

Driver: the Tenses of the Hebrew Verb. (*Clarendon Press.*)

Müller's Hebrew Syntax. Translated by Robertson. (*Maclehose.*)

Fürst's Hebrew Concordance. (*Nutt.*)

Hatch and Redpath's Concordance to the LXX. (*Clarendon Press.*)

Dutrisson: Concordance to the Vulgate. (*Nutt.*)

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„ Life of Justification. (*Longmans.*)

BP. ALEXANDER. The Great Question. (*Kegan Paul.*)

AUBREY MOORE. From Advent to Advent. (*Percival.*)

„ God is Love. (*Nisbet.*)

APPENDIX III.

A TOWN CURATE'S PRAYER DESK.

PRAYERS OF A PARISH PRIEST.

Introits to my Prayer Desk.

"So Jotham became mighty, because he prepared all his ways before the Lord his God."—2 Chron. xxvii. 6.

"Elijah went up to the top of Carmel, and cast himself down upon the earth, and put his face between his knees."—1 Kings xviii. 42.

Τί θέλεις ποιήσω σοι;—S. Mark x. 51.

Σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν.
—Phil. ii. 17.

"Taking the shield of his proper ministry, even prayer." —Wisd. xviii. 4.

"Domine, doce me orare, doce me meditari; recte novit vivere, qui recte novit orare."—S. Augustine.

"O Domine, Deus meus, voca me, ut accedam ad Te; firma me, ne recedam a Te." (S. Aug., adopted by Archbishop Laud.)

"Oras? Loqueris cum Sponso. Legis? Hic tecum loquitur." (S. Jerom.)

"Ubi alii non sunt æqui, ubi alia vos urgent, nolite curare, orate potius. Curare et orare plus inter se pugnant, quam aqua et ignis." (Bengel.)

"It was the saying of a learned man, says Dr. Lightfoot, that he got more knowledge by his prayers, than by all his studies." (Bp. Wilson.)

Myself.

"That infinite One,
Who made thee unconceivably thyself
Out of His whole world-self and all in all—
Live then, and of the grain and husk, the grape
And ivyberry, choose; and still depart
From death to death through life and life, and find
Nearer and ever nearer Him who wrought
Not matter, nor the finite-infinite,
But this main-miracle, that thou art thou,
With power on thine own act, and on the world.

* * * * *

We feel we are nothing—for all is Thou and in Thee;
We feel we are something—*that* also has come of Thee;

We know we are nothing,—but Thou wilt help us to be.
Hallowed be Thy Name—Halleluiah!"

(Tennyson's *De Profundis.*)

"Take care of thyself, not only for example's sake, but that you may enter more deeply and clearly into all things of God and man. The priest who does not diligently watch and discipline himself, cannot unravel the knots of another's conscience, or minister reproof or peace." (Dean Goulburn.)

"Let the pastor be next to each one by sympathy, and soar above all in contemplation; that he may, by his true kindness, transfer to himself the infirmity of others, and by the height of contemplation be carried beyond himself in his desire for things invisible . . . For even charity riseth marvellously to things on high, when it draweth itself pitifully to the lowest estate of its neighbours; and in that it cometh down kindly to the depths, it returneth with vigour to the heights." (St. Greg., *Reg. Pastoralis*, ii. 5.)

"Φιλοτιμεῖσθε ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια."

i.e. Aspire and earnestly endeavour to be in peace, and to do the things which your Master calls you to do, and for which He holds you responsible.

"A good man out of the good treasure of his heart bringeth forth good things." (*St. Matt.* xii. 35.)

"He who would not be frustrate of his hope to write well hereafter of laudable things, ought himself be a true poem." (Young Milton.)

"More sinners have been converted by holy than by learned men. He that religiously practises himself what he teaches to others, preaches effectually. No man can preach well who does not live well." (Bp. Wilson of Sodor and Man.)

"Christian saw the picture of a very grave person hang up against the wall, and this was the fashion of it:—
It had eyes lifted up to heaven,
The best of Books in his hand,
The Law of Truth written upon his lips,
The world was behind his back,
It stood as if it pleaded with men,
And a crown of gold did hang over its head.

* * * * *

"He can beget children, travel in birth with children, and nurse them himself when they are born.

* * * * *

"This is the only man whom the Lord of the Place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet in the way." (*Pilgrim's Progress.*)

"Grant, Lord, that no unworthiness in me may ever hinder Thy gifts and graces from descending upon those whom Thou hast intrusted to my care." (Bishop Wilson.)

"Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it."

* * * * *

"But as for thee, stand thou near by me, and I will speak unto thee all the commandments and the statutes and the judgments which thou shalt teach them." (*Deut.* v. 27, 31.)

The morning devotion of a Parish Priest.

In the Name, &c.
Lord, here am I, in Thy presence, for Thy business;
From Thee, in Thee, for Thee, to Thee.

O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us, save me and help me, I humbly beseech Thee, O Lord.

Lord's Prayer (adding "to-day" after each clause).

O Lord, open Thou my lips,
And my mouth shall show forth Thy praise.
O God, make speed to save us,
O Lord, make haste to help us.
Glory, &c.

} Enfolding all whom I shall meet to-day.

Ps. cl. Laudate Dominum. Ps. lxiii. Deus, Deus meus.

"Now unto Him who hath loved us,
And washed us from our sins in His own blood,
And made us kings and *priests* unto God and His Father,
To Him be glory and dominion for ever and ever."

"Veni Creator."

"Direct my works in truth."

"Lord, make my service acceptable to Thee while I live, and my soul ready for Thee when I die." (Archbishop Laud.)

"Shine into our hearts, O loving Master, by the pure light of the knowledge of Thyself, and open the eyes of our mind to the contemplation of Thine evangelic teaching, and put into us the fear of Thy blessed Commandments; that, trampling down all carnal appetites, we may follow a spiritual life, thinking and doing all things according to Thy good pleasure, for Thou art our sanctification and illumination, and to Thee we render glory, Father, Son, and Holy Ghost, now and ever, and unto ages of ages." (*Daybreak Office of the Eastern Church.*)

God be in my *head*, that I may know in this my day the things that do belong unto my peace.

God be in my *eyes*, that they may be this day looking up to Thy mercy seat, and seeing Him who is invisible.

God be in my *ears*, that they may be this day open to the songs of the angels, and to the voice of the Holy Spirit of God.

God be in my *mouth*, and in my *heart*, that the words of my mouth, and the meditation of my heart may be this day acceptable in Thy sight, O Lord, my Strength and my Redeemer.

God be in my *hands*, that whatsoever my hand findeth to do, I may do it with all my might.

God be in my *feet*, that they may be swift to run the way of Thy Commandments, when Thou hast set my heart at liberty.

God be in my *life*, that while I live, I may live unto the Lord.

God be at my *death*, that when I die, I may die unto the Lord, so that living or dying, I may be Thine, through Jesus Christ, my only Lord and Saviour. Amen.

O Lord, Thou lover of souls,
Who hast forgiven me all my sins,
and brought me into Thy favour,
I praise and worship Thee in spirit and in truth,
And humbly I pray thee
to write on my heart the temptations and weakness of others,
the doubts of many hearts and their searchings for Thee.
Take of Thine own Spirit and lay it on me,
the spirit of Fatherly care for the children of Thine House,
the spirit of the Saviour's love for the erring and the lost,
the spirit of the Comforter's tenderness and strength
for all sad and lonely souls.
Fill my cup every morning with the Waters of Life,
that I may give to him that is athirst;
put into my mouth living words from Thee,
that nothing I say may fall to the ground,
or return to Thee void.

Make me eyes to the blind and feet to the lame,
that the blessing of him that is ready to perish may fall
on my service, and rise unto Thee.
And, while I work for Thee among others,
let me never neglect my own soul,
nor the beam in my own eye.
Give me the grace of perseverance to the end,
and accept myself and all my work
through Jesus Christ my Lord and Master.

"Actiones nostras, quæsumus, Domine, aspirando præveni, et adjuvando prosequere, ut cuncta nostra oratio et operatio a Te semper incipiat, et per Te cæpta finiatur." (York Missal.)

I commend myself, my people, all whom I meet, this day and my whole life to Christ my God.

"Lovest thou Me more than these?"
"Yea, Lord, Thou knowest that I love Thee."
"Feed my lambs.
Tend my sheep.
Feed my sheep."
"Peace be unto you:
As My Father hath sent Me,
So send I you."

Preces matutinæ. (Altera formula.)

DUM SURGIS ET VESTIBUS INDUERIS.

In nomine Domini mei Jesu crucifixi surgo; ille me regat, mihi benedicat, custodiat me, et ad vitam perducat æternam. Gloria Patri, qui me creavit; gloria Filio, qui me redemit; gloria Spiritui sancto, qui me sanctificavit; gloria summæ et individuæ Trinitati. Adoro te, o mi Deus; et quo possum summo humilitatis affectu infinitam Majestatem tuam revereor, laudo et glorifico. Gratias tibi ago, o benignissime Deus, pro omnibus beneficiis mihi

unquam exhibitis; en, me totum tibi offero et resigno in sanctissimam voluntatem tuam. Credo in te, Domine, et quidquid mihi per ecclesiam tuam credendum proponis, firmissima fide credo, ac profiteor verissima esse ac certissima, quæ revelasti, quia tu es prima veritas; Domine adauge fidem meam. Spero in te, o infinita misericordia, et omnem meam fiduciam in te constituo; tu es, qui restitues hereditatem meam mihi. Amo te super omnia, o immensa bonitas, et diligam te, Domine, fortitudo mea. Omnia pia te glorificandi desideria, quæ unquam habui, renovo, prava revoco et detestor, ac contra voluntatem meam esse ac fore protestor. Doleo, mi Deus, quod unquam, uspiam offendi te, quia summum bonum es; non jam peccabo, seriam emendationem propono, Pater amantissime; tu, o Deus, in adjutorium meum intende; Domine, ad adjuvandum me festina.

TUM PROSEQUERE PRECES FLEXIS GENIBUS.

Gratiarum actio. Domine, Deus omnipotens, Pater cœlestis, cum Filio et Spiritu sancto unus in natura Deus, trinus in personis; adoro te toto cordis et mentis affectu; omnibus viribus corporis et animæ meæ laudo, glorifico et benedico te, et cum beatis Spiritibus tuis jubilans tibi accino, Sanctus, Sanctus, Sanctus Dominus, Deus Sabaoth. Gratias tibi ago, quod me indignissimam creaturam tuam, hac nocte ab omni malo tam paterne custodieris, et conservaveris. O quam multi eadem hac nocte mortui, et merito suo in æternum sunt damnati! Quid tibi, o summum bonum meum, rependam, quod me tam singulari amore fueris dignatus?

Oblatio sui. En, Domine, offero me totum tibi; quidquid possum vel habeo, omnes vires corporis et animæ potentias servitio tuo in æternum consecro. Suscipe,

Domine, universam meam libertatem, accipe memoriam, intellectum, et voluntatem meam omnem ; quidquid habeo vel possideo, tu mihi largitus es, id totum tibi offero et restituo, ac tuæ prorsus voluntati trado gubernandum ; amorem tui solum cum gratia tua mihi dones, et dives sum satis, nec aliud quidquam ultra posco.

Propositum. In justificationibus tuis, Domine, unice posthac meditabor ; omnes dies vitæ meæ servitio tuo impendam, et moriar potius, quam ut te offendam. Firmiter certe statuo, adjuvante gratia tua, evitare in posterum, quicquid tuis displicet oculis ; præsertim vero . . .

Petitio gratiæ. Sed imperfectum meum viderunt oculi tui ; velle quidem adjacet mihi, perficere autem non invenio ; obsecro te igitur, Pater æterne, per infinitam misericordiam tuam, dirige pedes meos in viam mandatorum tuorum. Domine, Deus omnipotens, qui ad principium hujus diei nos pervenire fecisti, tua nos hodie salva virtute, ut in hac die ad nullum declinemus peccatum, sed semper ad tuam justitiam faciendam nostra procedant eloquia, dirigantur cogitationes et opera. Per Dominum nostrum Jesum Christum Filium tuum, etc.

Intentio. Sanctissima Trinitas, unus Deus ! ad majorem nominis tui gloriam, offero tibi, Domine, omnes meas cogitationes, verba, omissiones, et opera mea, ea intentione, quam tu ipse habes, dum mecum cooperaris ; et per omnia te eo modo honorare, laudare, amare, et mereri volo, quo possum, quo tu desideras, et tu potes a me honorari, laudari, amari, et ego mereri possum ; et hanc intentionem per omnia momenta renovatam irrevocabiliter volo.

Commendatio. Recedo a te modicum, Domine Jesu ! sed non sine te, consolatio, felicitas, et omne bonum animæ meæ ; et me amantissimo cordi tuo, cum omnibus fratribus, amicis et inimicis meis, humillime commendo.

Ama nos, Domine, et transforma quam simillime in te. Totus occuper in te et propter te; nihilque sit objectum verborum meorum actionumque mearum internarum et externarum, nisi tu, amor meus.

Preces vespertinæ.

In nomine Patris et Filii et Spiritus sancti. Amen.

℣. Inclinata est dies, nox appropinquavit; venite, extollamus manus nostras in sancta, et glorificemus Dominum, qui fecit nobiscum misericordiam suam.

℟. Amen.

℣. Benedicta sit sancta et individua Trinitas nunc et semper et per infinita sæcula sæculorum.

℟. Amen.

Gratiarum actio. ℣. Omnipotens, æterne Deus, gratias tibi ago, quod me ad imaginem tuam creare, pretioso Sanguine et morte Filii tui redimere, atque ad hanc usque horam paterna tua providentia conservare dignatus es. Ah, quantas gratias tibi debeo, quod mihi cœlum et æterna gaudia, dummodo te super omnia amare velim, promiseris; quod mihi unum ex Angelis Custodem attribueris, quod ad veram fidem et ad statum clericalem vocaveris, quod me a multis peccatis custodieris, et licet antea in ea sæpius lapsus fuerim, tamen hactenus pœnam debitam a me averteris. Quid de hodierna die dicam, quo iterum singularia beneficia mihi exhibuisti? Propter illa et reliqua omnia laudo et amo te, benignissime Deus, ex toto corde meo, ex tota mente mea et ex omnibus viribus meis; gratias tibi ago, quas possum maximas, o misericordissime Creator, a quo omnia bona proveniunt, pro omnibus beneficiis mihi indigno collatis, et pro illo amore tuo, quo me semper amplexus es, offero tibi merita dilectissimi

Filii tui. Hoc unicum rogo, ut in posterum semper in gratiarum actione permaneam.

Petitio gratiæ. ℣. Oro, amantissime Deus, ut innumeris beneficiis mihi jam collatis hoc quoque addas, ut intellectum meum ita illustres et voluntatem meam ita inflammes, ut agnoscam omnes cogitationes et omnia verba et opera, quibus te hodie offendi, utque de illis toto corde dolere et firmiter statuere possim, me nullum in posterum peccatum, ne levissimum quidem deliberate admissurum, omnemque diligentiam me adhibiturum, ut illud vitium . . . vitare, aut illam virtutem . . . exercere valeam, sicut statim ab initio hujus diei in animo meo constitueram.

Oratio aspirantis ad statum clericalem.

Domine Deus, Pater cœlestis, qui me indignum servum tuum usque adhuc misericordissime duxisti et ab innumerabilibus malis clementissime præservasti; porrige mihi dexteram tuam paternam, ne aberrem de via, quam te duce ingressus sum. Conforta me, ne sicut parvulus fluctuans mundanis agitatus desideriis gratiam, quam mihi dedisti, vacuam reddam. Augeas, Domine, in me studium orationis et puritatis, solitudinis et mundi contemptus, ad quod me inter varias hujus sæculi illecebras trahens vocationem meam ad statum clericalem mihi benignissime indicasti. Da mihi perfectam tui cognitionem et amorem sincerum, ut te totis viribus amans me ipsum derelinquam et tibi soli vivam. Infunde cordi meo spiritum pœnitentiæ, ut omnia peccata mea et negligentias meas deplorare, et vitam vocationi meæ convenientem agere valeam. Tibi me totum commendo; sanctifica me, Pater, ne superbia elatus lædam puritatem animæ meæ, nec indignum reddam cor meum mansione Filii tui, Domini nostri Jesu Christi,

qui me miserum toties sanctissimo Corpore et Sanguine suo recreare dignatus est, cujusque sacrificium tremendum suo tempore offerre intendo. Illumina intellectum meum, ut omnes vanas cogitationes devitans veritatem quæram, firma et viva fide doctrinæ tuæ, quam ecclesia tua sancta catholica universo mundo te rectore prædicat, adhæream, eamque verbo et opere profitear. Custodi me, Domine, ne acedia et gula corpus, prava locutione linguam, mala auditione aures, incauto aspectu oculos, levi ingressu pedes, peccaminosa attrectatione manus meas contaminem, quominus indignior reddar, altari dilectissimi Filii tui incruento adstare, Sacramenta administrare, Evangelium annuntiare et nomen tuum sanctissimum in ecclesia invocare. Doce me animæ meæ curam habere, ut possim aliquando curam suscipere aliorum, nec aliis exemplum impietatis præbens in ecclesia tua ad destructionem ambulem. Fac me tibi servire in sanctitate et justitia omnibus diebus, ut in sortem Filii tui electus, toti mundo renuntiem, et mundo crucifixus, una cum omnibus, quas mihi credendas proposuisti, animabus ad vitam perveniam sempiternam. Per eundem Christum, Dominum nostrum. Amen.

Sunday Morning.

AD RENOVANDAM GRATIAM ORDINATIONIS.

Omnipotens Deus, qui non meis meritis sed unica gratia tua posuisti in me verbum reconciliationis, et pro Christo legatione et sacerdotio ejus fungi tribuisti; resuscita in me (et in omnibus ministris tuis) gratiam, quam dedisti nobis cum impositione manuum, presbyterii. Fac me dignum tuis altaribus ministrum, fidelem et prudentem dispensatorem mysteriorum tuorum, tamque sanctum, irreprehensibilem et placentem tibi mediatorem inter te et populum, ut semper placem te et exaudias me. Combure

me zelo gloriæ tuæ, meæ et omnium hominum salutis (eorum imprimis, quos commisisti mihi). Attendam lectioni, exhortationi et doctrinæ; mundum oderim et fugiam, diligam vero solitudinem; duc animam meam in eam, ibi loquere ad cor meum et doce me, quid primus faciam et alios doceam. Utque mihi et illis necessarium gratiæ tuæ auxilium obtineam fac me virum desideriorum et orationis continuæ. Sacrificia mea consumantur et placeant tibi, Domine; jugi mortificatione carnis et spiritus immoler ipse supra sacrificium, gestemque in pectore meo judicium omnium in conspectu tuo semper, ut mihi et illis, quidquid scis opus esse, concedas, per summum Pontificem nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in sæcula sæculorum. Amen.

FORMULA PRECANDI PRO SE ET PRO ALIIS.

Exue me, Domine, veterem hominem cum affectibus et inclinationibus malis, quibus me obnoxium esse nosti. Indue me novum hominem, quem hæc sancta requirit vocatio, ut de die in diem renover, cum ardenti desiderio, constanti studio in solidis virtutibus, quæ mihi desunt, proficiendi. Ne permitte me, Domine, graviter et periculose tentari, præsertim circa vocationis gratiam. Da in adversis animi fortitudinem ad resistendum et vincendum. Concede perseverantiæ donum, ut usque ad mortem tibi fidelis existam. Auge in me gratiam, promissa vota rite præstandi, ut paupertas vere simplex et angelica castitas in me vigeant, nec minus interior quam exterior obedientia me totum sibi vindicet, tibique gratum, assiduum et perfectum præbeat holocaustum. Amen.

Miserere mei, Pater misericordiarum, quod tuam sæpe offenderim majestatem, tuis adhuc beneficiis ingratus, in cursu meæ vocationis tepidus, veri timoris et amoris

expers, nec sollicitus, ut ad tuam gloriam et meam salutem sincere omnia conferam. Aperias mihi oculos, quæso, ut videam, et vires augeas, ut possim, voluntatem simul impellas, ut velim in via tua et vocatione mea progressus debitos facere, atque ad propositum mihi scopum recta contendere, nimirum mei ipsius et proximi salutem atque perfectionem semper impense procurando. Fiat in me et de me ubicumque verser, et quidquid patiar, voluntas tua bona, beneplacens et perfecta. Sanctificetur in me nomen tuum sanctum, ut bonæ majorum meorum exspectationi satisfaciam, ac particeps demum fiam justorum omnium in cœlesti patria triumphantium. Per Christum Dominum nostrum. Amen.

Miserere nostrorum parentum, ac majorum omnium spiritualium. Fac, Domine, ut illi juxta spiritum tuum sapiant, et prudenter subditos regant, nosque vere obedientes filios esse gaudeant. Miserere amicorum patronorum nobis tum in spiritualibus, tum in temporalibus rebus fideliter assistentium. Tuere eos ab omni malo, nec solum in vita, sed post mortem etiam, ut te pro nobis munificum sentiant remuneratorem. Miserere defunctorum fratrum et benefactorum, et catholicorum omnium. Dona eis, Domine, lucem, requiem, et in regno tuo beatitudinem sempiternam. Amen.

Miserere discipulorum, et filiorum spiritualium, quos instruendos, gubernandos et adjuvandos nobis tradidisti. Confirma in illis, Domine, bonum semen, ut in litteris, moribus atque virtutibus magis magisque proficiant, et a nobis recte et feliciter curentur. Miserere fratrum in sua vocatione stantium, ut per te in recto virtutum cursu confirmentur. Miserere item nutantium atque claudicantium, ut potenti spiritu tuo adjuti et consolidati, neque ad dexteram neque ad sinistram declinent. Miserere quoque lap-

sorum, ut desertores filii ex apostasiæ statu resurgant, et priorem vocationis suæ gratiam agnoscant, tibique per veram pœnitentiam reconcilientur. Miserere inimicorum, et aperte vel occulte nos persequentium. Non illis hoc imputes in peccatum, sed illis gratiam tuam et resipiscentiam ac caritatem veram impertiaris. Per Christum Dominum nostrum. Amen.

Miserere schismaticorum et hæreticorum, ut ad ecclesiæ redeant unitatem, et relictis errorum umbris catholicæ doctrinæ lucem nobiscum fideliter amplectantur. Miserere peccatorum, qui mundo, carni satanæ potius, quam tibi, Deo vero et vivo serviunt et ad perpetuæ mortis portas percurrunt. Amen.

A GROUP OF PRAYERS.

1. *Confession.*

The sins of Teachers are the teachers of sin.

O my Lord and Master, before Whom the angels veil their faces, look on me standing before Thee, clothed with filthy garments and Satan at my right hand. I confess the iniquity of my holy things and the corruption of my common life. Forgive my want of reverence and sympathy; my ignorance of Thy Spirit, of my own heart, and of my people's trials; the difference between Thy Word and my teaching, between my teaching and my life; wash, absolve, and renew me, that I may serve Thee with clean hands, pure thoughts, and a holy heart; for the sake of Jesus Christ, the Bishop and Shepherd of souls, blessed for ever.

2. *Praise.*

Almighty God and heavenly Father, Who of Thine infinite love and goodness towards us, hast given to us Thine only and most dearly beloved Son Jesus to be our

Redeemer and the Author of Everlasting Life, Who after He had made perfect our redemption by His Death and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors and Pastors, by whose labour and ministry He gathered together a great flock in all parts of the world to set forth the eternal praise of Thy Holy Name; for these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to call me Thy servant to the same office and ministry appointed for the salvation of mankind, I render unto Thee most hearty thanks, I praise and worship Thee; and I humbly beseech Thee by the same Thy blessed Son, to grant to all who call upon Thy Holy Name, that we may continue to show ourselves thankful for this and all other Thy benefits, and that we may daily increase and go forwards in the knowledge and faith of Thee, and Thy Son, by the Holy Spirit; so that as well by me Thy minister, as by those over whom Thou hast appointed me Thy minister, Thy holy Name may be for ever glorified, and Thy blessed kingdom enlarged; through the same Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the same Holy Spirit, world without end. Amen. (*Ordinal.*)

3. *Purity.*

O Holy and Immaculate Jesus, Who wast born of a pure virgin and delightest to dwell in pure and virgin hearts, with mercy behold Thy servant, surrounded with the temptations of these impure and fleshly lusts, which war against the soul, and too apt to be overcome by them. I cannot, O my God, stand in the day of battle and danger, unless Thy grace prevent and strengthen me; O let Thy blessed Spirit descend upon me, the spirit of purity

and holiness, and preserve me chaste and spotless, clean and undefiled; that my body may be a holy temple, and my soul a sanctuary, fit for Thee to dwell in. Pardon all my past impurities, whether in thought, word, or deed, and reprove in me the spirit of lust and uncleanness. Kindle the holy fire of love in my heart, and let it consume all my dross; that I may no more grieve Thy blessed Spirit by any works of darkness, but after a chaste and religious life here, may be presented unto God, washed and cleansed in Thy Blood, and reign with Thee for ever. Amen. Holy Lamb of God. Amen. (Spinckes.)

4. *Charity.*

Grant to me, O Lord, I beseech Thee, in the name of Thy Son Jesus Christ, my God, that Charity which never faileth, that my lamp may know only how to burn, never know how to be extinguished; that it may maintain life in myself, and shed its light on others around me. Do Thou, O Christ, our own most sweetest Saviour, vouchsafe to kindle our lamps, that they may ever burn brightly in Thy temple, and receive never failing light from Thee, the true never failing Light. That our darkness may be lightened, and the darkness of the world banished from around us. So communicate Thy light, I beseech Thee, my Jesus, to this lamp of mine, that by its light I may obtain a vision of that Holiest of Holies, whereinto Thou, the eternal High Priest, hast for ever entered, through the portals of Thy mighty temple, so as that I may only see Thee, look to Thee, long after Thee, for ever. That setting my love on Thee only, I may behold Thee, long for Thee, wait for Thee, with my lamp ever lighting and burning in Thy presence. Be it Thine, I implore Thee, most loving Saviour, to reveal Thyself to us that knock;

and that Thou mayest vouchsafe to inspire us with such a measure of Thy love, that our love and affection for Thee may be such as is fitting towards Thy divine and heavenly nature; that Thy kindness may occupy all our inmost souls, and Thy love take possession of us wholly, Thy charity filling all our senses. That so there may be found in us that boundless love that never can be quenched by the many waters of this air, and earth, and sea, according to that word, "Many waters cannot quench love." And O that this may be realized in us even in part, by Thy gracious gift, our Lord Jesus Christ, to Whom be glory for ever and ever. Amen. (St. Columbanus.)

5. *Faith.*

At —— to-day may the strength of God pilot me, may the power of God preserve me, may the wisdom of God instruct me, may the eye of God view me, may the ear of God hear me, may the word of God render me eloquent, may the hand of God protect me, may the way of God direct me, may the shield of God defend me; may the host of God guard me against the snares of demons, the temptations of vices, the inclinations of the mind, against every man who meditates evil to me, far or near, alone or in company.

Christ be with me, Christ before me, Christ after me, Christ at me, Christ under me, Christ over me, Christ at my right, Christ at my left, Christ at this side, Christ at that side, Christ at my back. Christ be in the heart of each person whom I speak to, Christ in the mouth of each person who speaks to me, Christ in each eye that sees me, Christ in each ear that hears me. At —— to-day I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the elements.

Salvation is the Lord's, salvation is the Lord's, salvation is Christ's. May Thy salvation, O Lord, be alway with us. Amen. (St. Patrick.)

6. *Intention.*

O Eternal God, Who hast made all things for man, and man for Thy Glory, sanctify my body and soul, my thoughts and my intentions, my words and actions, that whatsoever I shall think, or speak, or do, may be by me designed to the glorification of Thy name, and by Thy blessing it may be effective and successful in the work of God, according as it can be capable. Lord, turn my necessities into virtue; the works of nature into the works of grace, by making them orderly, regular, temperate, subordinate and profitable to ends beyond their own efficacy; and let no pride or self-seeking, no covetousness or revenge, no impure mixture or unhandsome purposes, no little ends and low imaginations, pollute my spirit, and unhallow any of my words and actions; but let my body be a servant of my spirit, and both body and spirit servants of Jesus; that doing all things for Thy glory here, I may be partaker of Thy glory hereafter, through Jesus Christ our Lord. Amen. (Bishop Taylor.)

7. *Priestly Grace.*

O Lord, Thou hast called me to be a watchman and a shepherd over a portion of that flock which Thou hast purchased with Thy Blood; who is sufficient for these things? O that my sufficiency may be of Thee, Who dost make Thy strength perfect in Thy servant's weakness. Give me, I beseech Thee, the tongue of the learned, that I may know how to speak a word in season to him that is weary, and to warn the rebellious. Open my under-

standing, that I may understand the scriptures; talk with me in all my goings out and comings in, and make my heart burn within me. When I speak the word of life to Thy people, make it in me as a burning fire, and do Thou open their hearts to attend to the things that may be spoken. Let Thy Word, O Lord, be glorified.

Pour out Thy Holy Spirit abundantly on me, that I may give myself continually to prayer and the ministry of the Word; give me the wisdom of the serpent, and the harmlessness of the dove; make me instant in season and out of season; let my loins be ever girded about and my light burning.

Fill me with such an ardent love for the souls of men, that I count not my life dear unto me, but be ready to die for the Name of the Lord Jesus.

Shed abroad Thy love so abundantly in my heart that I may answer, 'Lord, Thou knowest all things; Thou knowest that I love Thee.'

Strengthen me in the inner man with the power of Thy might, that I may pull down all the strongholds of Satan; give me grace to sow seeds of righteousness, in the morning going forth to sow, and in the evening withholding not the hand; and do Thou, O gracious God, give the increase, that I labour not in vain, but, if it be Thy will, may see the trees of righteousness bud and bring forth abundantly, that our children may grow up as the polished corners of the temple, through Jesus Christ our Lord. Amen. (Suckling.)

8. *The Church.*

(Especially in my own District.)

O God, Restorer and Governor of Mankind, we beseech Thee to grant that Thy Church may be continually

increased by the gathering in of new children unto Thee, and perfected by the increasing devotion of those who have been born again; through Jesus Christ our Lord. (Gelasian.)

O God, Whose seat endureth for ever, grant that Thy Church may be enriched by the exceeding beauty of all virtues; while nevertheless she is far more glorious within, through the indwelling of Thine ever blessed Spirit, Who livest and reignest, etc. (*Bright*, Mozarabic.)

9. *Commendation.*

The Brightness of the Lord our God be upon us, prosper Thou the works of our hands upon us, and prosper Thou our handywork.

The power of the Father guide me,
The wisdom of the Son enlighten me,
The working of the Holy Spirit quicken me.
Guard Thou my soul,
Stablish my body,
Elevate my senses,
Direct my converse,
Form my habits,
Bless my actions,
Fulfil my prayers,
Inspire holy thoughts,
Pardon the past,
Correct the present,
Prevent the future.

I commend unto Thee, O Lord,
My soul and my body,
My mind and my thoughts,
My prayers and my vows,
My senses and my limbs,

My words and my works,
My life and my death,
My brothers and my sisters, and their children,
My friends and my benefactors,
My well-wishers.
Those who have a claim on me,
My kindred and my neighbours,
My country and all Christendom.
I commend unto Thee, O Lord,
My impulses and my standings,
My intentions and my attempts,
My going out and my coming in,
My sitting down and my rising up.

(Bishop Andrewes.)

Admonitio Jesu Christi summi sacerdotis ad sacerdotes et clericos.

(By WALTER DE MAPES, Archdeacon of Oxford, A.D. 1210.)

Piscatores hominum, sacerdotes mei,
Præcones Altissimi, lucernæ diei,
Caritatis radiis fulgentes et spei,
Auribus percipite verba oris mei:
Vos in sanctuario mihi deservitis,
Vos vocavi palmites; ego vera vitis;
Cavete, ne steriles, aut amari sitis,
Si mecum perpetuo vivere velitis;
Vos estis catholicæ legis portatores,
Sal terræ, lux hominum, ovium pastores,
Muri domus Israel, morum correctores,
Iudices ecclesiæ, gentium doctores.
Si legis protectio cadat, lex labetur;
Si sal evanuerit, in quo salietur?
Nisi lux appareat, via nescietur,
Nisi pastor vigilet, ovile frangetur.

Vos cœpistis vineam meam procurare,
Quam doctrinæ rivulis debetis rigare;
Spinas et tribulos prorsus exstirpare,
Ut radices fidei, possint germinare.
Vos estis in area boves triturantes,
Prudenter a paleis grana separantes.
Vos habent pro speculo legem ignorantes
Laici, qui fragiles sunt et inconstantes.
Quidquid vident laici vobis displicere,
Credunt procul dubio sibi non licere;
Quidquid vos in opere vident adimplere,
Credunt esse licitum et culpa carere.
Cum pastores ovium sitis constituti,
Non estote desides, nec ut canes muti,
Vobis non deficiant latratus acuti
Lupus rapax invidet ovium saluti.
Grex fidelis triplici cibo sustentetur:
Meo sacro corpore, quo fides augetur,
Sermonis compendio, ut discrete detur;
Mundano cibario, ne periclitetur.
Omnibus tenemini viris prædicare,
Sed quibus, quid, qualiter, ubi, quando, quare,
Debetis sollicite præconsiderare;
Ne quis in officio dicat vos errare.
Spectat ad officium vestræ dignitatis,
Gratiæ petentibus dare dona gratis,
Quæ si contra fidei regulas vendatis
Vos lepram miseriæ ferre sentiatis
Gratis Eucharistiam plebi ministrate,
Gratis et absolvite, gratis baptisate,
Vobis gratis cœlitus data gratis date;
Salutemque omnium sedulo curate.
Vestra conversatio sit religiosa,

Munda conscientia, vita virtuosa,
Regularis habitus, fama gratiosa:
Nulla vos coinquinet labes criminosa.
Nullos fastus exprimat signum vestræ vestis,
Gravitatis vestium habitus sit testis,
Nihil vos illaqueet curis inhonestis;
Quibus claves traditæ sunt regni cœlestis.
Estote breviloqui, ne vos ad reatum
Pertrahat loquacitas nutrix vanitatum,
Verbum, quod proponitis, sit abbreviatum:
Nam in multiloquio non deest peccatum.
Estote pacifici, sobrii, prudentes,
Justi, casti, simplices, pii, patientes,
Hospitales, humiles, subditos docentes,
Consolantes miseros, pravos corrigentes;
Nam, si sic gesseritis curam pastoralem,
Vereque vixeritis vitam spiritalem,
Postquam exueritis chlamydem carnalem
Ipse vobis conferam stolam æternalem.

Before Celebrating.

Be present, O Lord, at our supplications, and graciously hearken unto me, who am the first to need Thy mercy; and as Thou hast made me a minister of this work, not by choosing me on account of merit, but by the gift of Thy grace, so give me faith to perform Thine office, and do Thou Thyself by our ministration carry out the act of Thine own loving-kindness, through our Lord. (Gelasian.)

He cannot administer Holy Communion as he ought, but he must needs fill his soul with a thousand holy ideas and devout thoughts;—with a holy fear lest he should offer the prayers of the faithful with polluted lips, or dis-

tribute the Bread of Life with unclean hands; with an ardent love for Jesus Christ, Whose love and death he commemorates; with a perfect charity for all the world for whom He died, and the oftener he celebrates this Sacrament the more he will find his graces increased. (Bishop Wilson of Sodor and Man.)

O my Lord, give me such holy dispositions of soul, whenever I approach Thine altar, as may in some measure be proportionate to the holiness of the work I am about, of presenting the prayers of the faithful, of offering a spiritual sacrifice to God, in order to convey the Body and Blood of Jesus Christ—the true Bread of Life—to all His members. Give me, when I commemorate the same Sacrifice that Jesus once offered, give me the same intentions that He had, to satisfy the justice of God, to acknowledge His mercies, and to pay all that debt which a creature owes to his Creator. None can do this effectually but Jesus Christ, Him therefore we present to God in this Holy Sacrament. (Bishop Wilson of Sodor and Man.)

Or,

PSALMS LXXXIV, LXXXV, LXXXVI.

Sana animam meam, quid peccavi Tibi.

Aures tuæ pietatis, mitissime Deus, inclina precibus nostris, et gratia Sancti Spiritus illumina cor nostrum, ut tuis mysteriis digne ministrare Teque eterna caritate diligere mereamur.

Ure igne Sancti Spiritus renes nostras, et cor nostrum, Domine, ut Tibi casto corpore serviamus et mundo corde placeamus.

Mentes nostras, quæsumus, Domine, Paraclitus, Qui a

Te procedit, illuminet et inducat in omnem, sicut Tuus Filius promisit, veritatem.

Conscientias nostras, quæsumus, Domine, visitando purifica, ut veniens Dominus noster Jesus Christus, Filius Tuus, paratam Sibi in nobis inveniat mansionem, Qui Tecum vivit, &c.

Presbyter, in Christi mensa
Quid agis bene pensa.
Aut tibi vita datur,
Aut mors eterna paratur.
Dum candela luit,
Se destruit officiando;
Presbyter ita ruit,
Si sit reus, celebrando.
Mors tua, Mors Christi,
Fraus mundi, gloria cœli,
Et dolor inferni
Sunt memoranda tibi. (Sarum.)

After Celebrating.

Psalms xxiii, xxxii, ciii (or one of them).

Nunc Dimittis.

O Thou Who art the Priest and the Victim, the Offerer and the Thing offered, mercifully accept our ministrations, and knit us more closely to each other and to Thee, through the merits of Thy perpetually pleaded Sacrifice, Who livest and reignest with the Father and the Holy Spirit, ever One God, world without end.

Benedicite omnia opera [the first three and last seven verses].

Or,

Ps. cl.

Actiones nostras, quæsumus, Domine, aspirando præ-

veni, et adjuvando prosequere; ut cuncta nostra oratio et operatio a Te semper incipiat, et per Te cæpta finiatur. (York Missal.)

Gratias Tibi agimus, clementissime Dominator, Redemptor animarum nostrarum, quoniam et præsente hoc die, cælestibus et immortalibus mysteriis nos dignos fecisti; Tu dirige viam nostram; serva nos in timore tuo; tuere vitam nostram; gressus nostros firma orationibus et intercessionibus Tuis; exaltare super cœlos Deus et super omnem terram gloria Tua nunc et semper et in sæcula sæculorum.

Ecce, Domine, jam habeo Te, Qui habes omnia. Possideo Te, Qui potes et possides omnia.

Ergo, O Deus meus et omnia, abstrahe cor meum a ceteris omnibus extra Te. (Avancini.)

Spiritual Communion.

In union, O dear Lord, with all the faithful at every altar of Thy Church, where Thy blessed Body and Blood are being offered to the Father, I desire to offer Thee praise and thanksgiving. I present unto Thee my soul and my body with the earnest prayer and desire that I may be always united to Thee. And since I cannot now receive Thee sacramentally, I beseech Thee to come spiritually into my heart. Give me grace to unite myself to Thee, and embrace Thee with all the affection of my soul. O, let nothing ever separate me from Thee, let me live and die in Thy love. Amen.

Before and after Service.

Lord, I will come into Thy House upon the multitude of Thy mercies, and in Thy fear will I worship

toward Thy holy Temple. Hear the voice of my humble petitions, O Lord, when I cry unto Thee in this place, when I lift up my hands toward the mercy-seat of Thy Holy Temple. (Laud.)

Or,

O Thou true High Priest, Who didst offer Thyself to God the Father, teach me Thy unworthy servant, whom in addition to all Thy other gifts, Thou hast vouchsafed to call to the office of the priesthood through no merits of mine, but by the special choice of Thy mercy; teach me, I pray Thee, by Thy Holy Spirit, to fulfil this office with such reverence and honour, devotion and fear, as is right and meet. Make me by Thy grace worthily to believe and conceive of Thy holy mysteries. I pray Thee, O Lord, of Thy clemency, to look with favour upon Thy family, now ready to enter upon this Service in honour of Thy holy Name, that the desire of none be fruitless, or the prayer of any be void, through Jesus Christ our Lord. (S. Anselm.)

Or,

I humbly beseech Thee, O Lord, look upon Thine ordained ministry, O pity me Thy unworthy minister. What in me is contrary to my holy calling, remove in mercy from me; fit me for Thy sacred service, and make me a worthy minister to Thee; that in this holy office I may pray acceptably to Thee, and profitably to myself and Thy whole Church, through Jesus Christ our Lord. (S. Anselm.)

After. Forgive me, gracious God, the faults I have committed in this great work of the ministry; and let no unworthiness in me hinder Thy blessings from descend-

ing upon the souls committed to my care. (Bishop Wilson of Sodor and Man.)

Before and after Bible Study.

Before. Tu mihi loquere Domine Deus, Imperator et Illuminator omnium Prophetarum; quia Tu solus sine eis potes me perfecte imbuere, illi autem sine Te nihil proficient.

Possunt quidem verba sonare, sed spiritum non conferunt.

Pulcherrime dicunt, sed Te tacente cor non accendunt.

Litteras tradunt, sed Tu sensum aperis.

Mysteria proferunt, sed Tu reseras intellectum signatorum.

Mandata edicunt, sed Tu juvas ad perficiendum.

Viam ostendunt, sed Tu confortas ad ambulandum.

Illi foris tantum agunt, sed Tu corda instruis et illuminas.

After. Ne sit mihi ad judicium, verbum auditum et non factum, verbum cognitum et non amatum, verbum creditum et non servatum. (*Im. Xi.* iii. 2.)

Before and after Study.

Before. Tot sint Tibi laudes, O bone Deus!
Quot literas scribam
Quot verba legam.

After. Tot sint Tibi laudes, Jesu!
Quot literas scripsi
Quot verba legi.

Or,

Before. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

After. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was, &c.

Or,

Before. Veni, Spiritus Sancte, et emitte cælitus Lucis Tuæ radium! Veni, Pater pauperum! Veni, Dator munerum! Veni Lumen cordium! Deus, Qui corda fidelium Spiritus Sancti illustratione docuisti, da nobis in eodem Spiritu recta sapere, et de Ejus consolatione semper gaudere, per Jesum Christum, Dominum nostrum.

Da mihi, Domine, sedium tuarum assistricem Sapientiam, ut mecum sit et mecum laboret, ut feliciter mihi cedant hæc studia quibus adjutus ad altiorem Tui cognitionem, et perfectum bonitatis Tuæ amorem pervenire possim.

Largire mihi intellectum Te cognoscentem, diligentiam Te quærentem, sapientiam Te invenientem, conversationem Tibi placentem, perseverantiam Te fideliter expectantem, fiduciam Te feliciter amplectentem, ut possim tuis beneficiis in viâ uti per gratiam, et tandem gaudiis tuis in pace frui per gloriam. (S. Thomas.)

Infunde, Domine, cordi meo lumen sapientiæ tuæ, ut Te plene agnoscere, digne laudare, perfecte diligere, et omnia studia mea semper ad gloriam Tuam referre valeam; per Christum Dominum nostrum.

Ne sinas me, Domine, inflari scientia, quæ destruetur, sed da caritatem ædificantem, quæ nunquam excidat, ut non evanescam in cogitationibus meis, nec judicem me scire aliquid inter homines, nisi Jesum Christum, et Hunc crucifixum. Amen.

Before Preaching.

Munda cor meum ac labia mea, Omnipotens Deus, Qui labia Isaiæ prophetæ calculo ignasti ignito; ita me tuâ

gratâ miseratione dignare mundare, ut sanctum evangelium tuum digne valeam nuntiare, per Christum Dominum nostrum. Amen.

Jube, Domine, benedicere.

Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem evangelium suum. Amen.

Or,

Et quid dicimus, Deus meus, Vita mea, Dulcedo mea sancta, aut quid dicit aliquis quum de Te dicit? Et væ tacentibus de Te, quoniam loquaces muti sunt. Miserere mei, Deus, ut loquar de Te, et glorificem nomen tuum. Dic, O Domine mi Jesu! Doce! Discam a Te quod doceam de Te! (S. Augustine, adopted by Archbishop Laud.)

After Preaching.

O Lord, Thou Word of God, living and true, pardon the iniquity of my holy things, forgive all the imperfection, ignorance, and inconsistency of my sermon, all that has been outside Thy mind and spirit, both in word and manner; through Jesus Christ, the Perfector of all things.

Bless all that Thou hast graciously said by Thy servant, lest it return to Thee void; let it accomplish the thing for which Thou hast sent it. Accept, own, and perfect it for ever.

And after I have preached to others, keep me lest I myself may become a castaway; let Thy Hand hold me fast and Thine Arm strengthen me, that my words may live in my deeds, all to Thy honour and praise, O Father of Light, through Jesus Christ our Lord.

Prayers before Parish Work.

O Lord, Thou lover of souls, I beseech Thee, give me Thine own love of souls, Thine own special love of the

souls Thou has given me, that I may this day pass in and out between Thee and them, in ministry, intercession and communion, until I present each as a chaste virgin, in the Spirit of Jesus Christ, unto Thee, O Father of all.

Almighty and merciful God, Who hast granted such grace unto Thy priests, that whatsoever they fitly do in Thy Name is held as done by Thee; we entreat Thy great goodness that Thou wouldst visit whomsoever we shall visit, and bless whatsoever we shall bless, and daily send before us Thine angel of peace, through Jesus Christ our Lord. (*Gregorian.*)

Almighty and ever present God, Who in Thy gracious providence hast given this District into my spiritual charge, bless and guide me, I beseech Thee, in my work therein to-day; that Thou mayest make Thyself a mansion in the hearts of those whose dwelling I approach; that when I in humility draw nigh, the evil spirits may flee away, and the angel of peace may enter in. Grant that by my words and counsels I may, by Thy mercy, bring back the erring into the way of righteousness. Loose the string of my tongue, that I may speak plain to those who are sitting in darkness and in the shadow of death, and may find favour in the sight of those who shall hear my message. O teach me in the same hour, by Thy Holy Spirit, what I ought to say; and open the deaf ears, that they may learn to their profit the words of eternal life. (*Credenda*, p. 74.)

Or this,

O what great duties are laid on me through this mine office! How great a charge, how difficult a work and how awful, how great a weight of holy honours and responsibilities! What a weight is this to do among

men! to teach—guide—feed—watch—nourish souls immortal! Who is sufficient for these things! Lord, help me; I cry unto Thee for help; I have no sufficiency of myself, nothing to trust in but Thee only and Thy grace. Yet Thou hast called me, O Lord, to this work. I am Thine, O Christ, Thine for this great work, Thine for Thy people's sake, Thine that I may be servant of all and by all means save some. Having put my hand to the plough, may I never look back! But as Thou hast called me, Lord Jesus, so help me according to my need. Without Thee I can do nothing, with Thee I can do all things; without Thee I am nothing, with Thee I am strong, and endued with much strength. If Thou guidest me, I can guide others; if Thou teachest me, I can teach; if Thou art my Shepherd, I can watch the sheep of Thy pasture. From Thee must I learn to know all my wants, and to obtain the supply of the wants known. Send to me the Holy Ghost the Comforter, to strengthen me with all gifts of grace necessary for my work, that I may have zeal with prudence, fervour with patience, love with boldness, earnestness with humility, aptness to teach, meekness in teaching, contempt of the world, and obedience to the voice of the Cross. I look up to Thee for all things; I cast myself upon Thee; I cry aloud for help; "Help me, and that right early;" help me that I may be "an able minister of the New Testament, not of the letter, but of the spirit," through Jesus Christ our Lord. Amen. (Bishop Armstrong.)

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus, et humilitatis nostræ officiis gratiam Tuæ visitationis admisce; ut quorum adimus habitacula, Tu in eorum Tibi cordibus facias mansionem: per Jesum Christum. Amen. (Leo the Great.)

After Parish Work.

Adore Jesus Christ, as preaching, praying, absolving, comforting, by you His minister. (Bishop Wilson.)

Confess its imperfections.

Offer each act of ministry to the Father, in the Spirit through Jesus Christ, laying it on His altar, binding it to His Sacrifice.

Now unto Thee, Who art able to prevent my people from falling, and to present them faultless before the Presence of Thy Glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

Before and after Society.

"Our Father," etc. (for all those whom I am going to meet).

O Holy Spirit, speak in me on all occasions, that I may always speak as a Christian.

May that good spirit which appeared in the likeness of tongues of fire warm my heart, direct my thoughts, guide my tongue, and give me a power to persuade, that by my conversation and example, as well as by my sermons and writings, I may promote the kingdom and interests of my great Master. Amen.

May I never hear, never repeat with pleasure, such things as may dishonour God, hurt my own character, or injure my neighbour. (Bishop Wilson.)

Put into my mouth words that are honest and well chosen, that my conversation and looks, my gestures and all my works may be pleasing to all men that see and hear me, that I may find grace in all my speech, O Lord, Thou lover of souls. (Bishop Andrewes.)

The want of religious discourse in common conversation is one of the chief causes of the decay of Christian piety.

Hearts truly touched with the love of God will communicate light and heat to others in their ordinary conversation.

One mild, prudent, and edifying conversation has often gained more souls than many sermons.

We always do good or harm to others by the manner of our conversation; we either confirm them in sin, or awaken them to piety. (Bishop Wilson.)

After Society.

Examine myself.

Present before God those with whom I have conversed.

For Catechumens.

Remember, O Lord, the catechumens of Thy people; have mercy upon them: confirm them in their faith; remove all remains of the worship of the world and the sins of the flesh from their hearts: plant in their hearts Thy law, Thy precepts, Thy fear, Thy truths and Thy commandments; give them a firm knowledge of the word in which they have been instituted by teaching; and grant that in due time they may be worthy of the laver of regeneration for the remission of their sins (or for an habitation of the Holy Ghost through grace). (*Liturgy of S. Basil.*)

On the Eve of a Church Season, and of Confirmation Work.

Study and plead,—

Exhortation in Priest's Ordination.

Ps. li., cxliii., xxxii.
Ex. iii. 1–14; or, Is. vi. 1–8, lxi. 1–6, 10, 11.
Zech. iii.
Rev. i. 4–20.
Jer. i.

Priest's Ordination. Collect, "Almighty God," etc., "Heavenly Father," etc., two last collects.

Litany for the Conversion of all men, or the St. Barnabas Office, in Benson's *Manual of Intercessory Prayer*.

Introit to a new Curacy or District.

Domine sancte, Pater omnipotens, æterne Deus, super famulum tuum placatus intende, quem tuis sacris altaribus serviturum in officium N. assumpsisti; infunde in animam meam benedictionem tuam et gratiam, ut idoneus efficiar, in templo sancto tuo, quæ cultus tui sunt, digne peragere; accende cor meum ad amorem gratiæ tuæ; averte oculos meos ne videant vanitatem; da divinæ præsentiæ tuæ gustum perpetuum; da Filii Tui dilectissimi æmulari modestiam, ut omnes in me videant Te, et videndo venerentur et glorificent. Per eundem Christum Dominum nostrum.

On receiving my stipend.

"When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then shall ye offer up an heave-offering of it for the Lord." (Num. xviii. 26.)

I pray God to give me grace to preach the Gospel, as well as live of it. (Bishop Wilson.)

Grant, O my Lord, Who hast given me much more of this world's goods than Thou tookest Thyself, grant that I may apply the goods of the Church to Thy Glory, and to the support of Thy poor members. (Bishop Wilson.)

This money has been offered as alms, and consecrated on the altar, it is gold of the Sanctuary, make it for me a means of grace, as well as a means of living, O my Lord.

Intercession.

Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his breast, when he goeth into the Holy Place, for a memorial before the Lord continually.

Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down and ceaseth not without any intermission; till the Lord look down and behold from Heaven. (Lam. iii. 48.)

He who bewails not the sins of his people, and does not by his own tears, make as it were some amends for their impenitency, is not worthy to be their mediator with God. (Bishop Wilson.)

(1) Man goeth forth to his work and to his labour until the evening.

6 a.m. The opening mills; working-men and factory-girls, their toil and skill, that Thou mayest be their true Master.

8 a.m. The opening shops; girls, their purity and honesty.

9 a.m. The opening schools; children, that they may "grow in wisdom and stature, and in favour with God and man."

10 a.m. The opening banks, offices, etc.; all men of business, employers, etc., their honour, dedication of wealth, and fatherhood of their people.

6 p.m. End of work, for its pardon and offering.

9 p.m. The amusements of the people.

10 p.m. The temptations of the streets.

(2) Divide your parish into six or seven groups, so that each house shall be prayed for every week.

(3) 9 a.m. For the peace and unity of the Church.

12 a.m. For the conversion of sinners and awakening of the listless.

3 p.m. For the advancement and perseverance of the faithful.

See *Manual of Intercessory Prayer*, Benson (in which there is a valuable introduction on the whole of this part of devotion).

(4) Fellow-clergy, communicants, church-workers, past cases, present cases, guilds, candidates.

For the family where the curate lodges.

Nunc ergo, Domine Deus, benedic domui servorum Tuorum, ut sit in sempiternum coram Te; et benedictione Tuâ benedicatur domus servorum Tuorum in sempiternum. Amen. (*Credenda.*)

Pastoral Self-Examination.

What has been my relationship to my Lord, my neighbour, my own body, soul, and spirit?

How have I spent my time, money, gifts?

Have I realised and fulfilled my titles—messenger, watchman, steward of the Lord?

How much time and spirit have I spent to-day in private devotion—meditation, intercession, preparation for, or recollection of, Holy Communion; in study—pure, applied; in visiting, have I represented my Lord to His children, and sympathised with their trials; in society, have I remembered the value of the souls I have associated with?

Matins and Evensong, worshipping my Lord in spirit and in truth.

Have I neglected any person, engagement, opportunity, or letter?

Have I been unpunctual, impatient, unprepared, hurried, unsympathising?

How has my own life harmonised with my teaching? Let my sermons, confirmation classes, etc., judge me.

The iniquity of my Holy Things?

Have I offered each act and success to my Master's sole glory?

Friday (or Saturday) Examination from the Ordinal.

Have I lived this week as one inwardly moved and truly called to serve God (1) for the promoting of His glory and (2) the edifying of His people?

How have I taught God's *children* committed to me; what has been my τέλος?

Have I sought for the sick, poor, and impotent people of the parish, gladly and willingly?

Have I applied all my diligence to frame and fashion (1) my own life [(2) and the life of my family] according to the doctrine of Christ, and to make myself [and them] wholesome examples of the flock of Christ?

Have I followed with a glad mind and will the godly admonitions of him to whom the charge and government over me is committed?

Have I given my faithful diligence always to minister the (1) doctrine, (2) sacraments, and (3) discipline of Christ?

Have I been faithful in driving away all erroneous and strange doctrines, (1) publicly and (2) privately?

Have I been diligent in (1) prayers and in (2) reading of the Holy Scriptures, and in (3) such studies as help to

the knowledge of the same, laying aside the study of the world and the flesh?

If I have reproved any one, am I myself altogether clear in this thing?

If I have been in society, what has been (1) its influence upon me, and (2) mine on it?

Have I realised God in all places and acts?

Have I set forwards quietness, peace, and love (1) in society, in (2) party movements, (3) between rich and poor?

N.B. *These Ordinal questions may also be used as prayers and resolutions for Sunday or Monday.*

APPENDIX IV.

"How to Supply some Defects of the Parochial System."

Is the parochial system at full work, or even at half-work, in the majority of parishes?

1. Does not your observation lead you to suppose that its energy and operation are very uneven, that there meet the eye in every large town three sorts of parishes?

One rolling onwards as a noble river, with a deep and strong stream carrying all before it, refreshing and renewing all who breathe its air, fertilising all things that grow on its banks, and making the country fragrant and beautiful as a garden of the Lord. And in the centre of it there rises the vicarage, the fountain of all bright, pure, helpful life, with its wife the mother of the people, and its sons and daughters growing up as samples of true young England. For the parsonage is the main type of the home life of that race which alone has a word for home in its mother tongue.

And by its side there lies a second parish, where things remain still, not bad in itself but stagnant; and therefore no river of life but a pool, over which the air hangs heavily, and things grow which no one wants, for the vicar's first energy has spent itself, professionalism has taken the place of the noble ardour with which he entered the parish, despair of achieving his grand ideal has benumbed him, social and intellectual solitude have depressed him, etc., etc. I am not here to blame him. I would cut

off a finger if I could cheer him and give him the heroism that once possessed him, and something of the aspiring, daring, conquering zeal of the House of Christ, which devours a man.

And yet a third parish there is, whose priest has only not lost his energy, because he never had any, a dreamy sense of the devil, and of God, and even of man, no hatred of sin, no belief in his own ordination or his people's baptism, no sympathy, neither tenderness nor strength, full of his rights and empty of his duties, and the Church looks on and talks of his vested interests and the pity that is due to him. Good God! is there no pity due to his orphanised parish? Have his people no interests vested in the real and spiritual World? Does the navy continue to trust a ship to a captain because he is a pleasant gentleman with a large family? Surely the world is wiser than the Church. Surely we are partakers of his sin when we talk of the defects of the parochial system, while we tolerate the great de-factor of it all.

Let me put before you three well-worked parishes as fair samples of what may reasonably be expected, and while you compare these pictures with half the churches that you know, I think you will say that "the defects of the parochial system" mainly lie, not in the system, but in the men who work it.

Parish A.—A town of this generation; wholly mechanic, a pure creation of the railway, with no legacy of the past, but an absolutely new gathering of human atoms heretofore unconscious of each other. 14,000 population; clergy, 6; communicants last Easter, 610; weekly average, 111; church workers, 396; Sunday scholars, 1,883; confirmed in last three years, 360; lay preachers, 7, conducting children's services in lecture hall.

Machinery.—Two churches (both new); five communicant-classes (monthly), five Bible-classes, seven Sunday-schools, three guilds, Church of England Working Men's Society, Y. M. F. S., two temperance societies, club for boys, five cricket and football clubs, reading-rooms, Philharmonic Society, drum and fife band, cycling club with organised expeditions to places of interest, four mothers' meetings, girls' sewing class, embroidery class.

Parish B.—A new district of a great town; twelve years ago, as patron of a new district, I asked a builder of wooden houses to erect a Mission Chapel on a bare half-acre of ground in the middle of a crop of new streets, and I told him a young clergyman would begin service there that day three weeks in a Church holding 300, with altar, seats, organ, gas, etc. It was ready in time. Now there stands on that plot of ground a noble Church, Sunday schools, institute, and vicarage.

The Mission Church has not only built a Mission Church of its own, but that daughter Church has built itself a granddaughter Church.

Population, 6,000 mixed poor and lower middle; clergy, 5; church workers, 235; communicants last Easter, 1,180, *i.e.* one-fifth; weekly average, 177; 973 (573 adults) are in Holy Communion classes; confirmed in last three years, 373, *i.e.* 2 % a year; Sunday-school children (books) on, 1,400.

Parish C.—A purely rural village, of the old-fashioned sort, with its squire and his family, nearly a score of isolated farms, 1,600 souls covering twenty square miles. Weekly Holy Communion and daily service; confirmed this year, 113, *i.e.* one-fourteenth, of whom 71 men averaged 18 years, and 42 women 20 years; communicants, 247, *i.e.* one-sixth, last Easter, 187; weekly average, 30.

The farmers' wives and daughters work each their own districts, consisting mainly of their own labourers.

2. The defects lie mainly in the workman, not in his tools. Yes, mainly, but not wholly.

The young clergyman is left too much to himself. As soon as he is priested he is supposed to need no more education, no higher learning, no deeper musings, except that which he may, or may not, get from his vicar; his study and devotion are left to look after themselves.

And for want of some handling I have seen so many a good man's sermons stagnate, and grow *jejune* instead of feeding others, while he himself is excommunicated from the intellect of his age, and out of touch with the intelligence of his artisans. He does not know the Fathers of the Church, no virtue is daily passing out of the masters of our generation into him. In his brain thought is not, in his words there is neither strength nor guidance.

And this neglect of our young clergymen becomes a more dangerous thing when you consider the passion for work which possesses our best men. I don't mean Energy, that great gift of God, but impatience to be ever doing, doing for the sake of doing, a restless worry, that has more sparks than fire in it, in which there is no time for wisdom to come to the rescue, no room for the judgment to work, no place for sober thought and a true forecast of coming dangers and help. So the nerves grow too sensitive, and the temper too quick, and the body tends to a breakdown, and over all the soul there rises a fussy spirit that blasts the peace of God.

And is there no remedy? Yes, surely.

Let some one speak to them who knows the true value of work and of rest. "Come ye yourselves apart into a desert place and rest awhile; for there were many coming

and going, and they had no leisure." Let as many as can possibly be spared come to some convenient house in Oxford or Cambridge, or Malvern House of Rest, or where they will, and there for a month, or at least a fortnight, give themselves to study and devotion and peace; and, if I know the difficulty of getting a month in the year in addition to the well-earned holiday, I also know the need of it, and the need seems greater than the difficulty.

On a small scale Canon Creighton tried it this spring with the men he had examined for Ordination during the previous year, and it has been more thoroughly tried this autumn by the Principal of Wells for the men he has trained at his admirable college.

Talking one night in the Franciscan Monastery of Lavernia to the Friar who was told off to entertain me, I expressed my astonishment at finding a great house of a preaching order in a solitude of the Apennines, where there was no one to preach to. His wonder at my question was greater than mine, as he answered: "You must know little of men if you think a preacher can be always pouring out without ever stopping to take in. We frequently withdraw our men here for intervals of study and renewal during their lives of work."

3. By this plan I would try to meet the defect in the younger clergy. I would next supply a defect in the machinery. Are we not expecting more from our parish priest than it is fair for us to demand, or likely for him to have? We expect every clergyman to be a master of every department of the priestly life, and we constantly spoil a man gifted in one or two departments by requiring him to fulfil a dozen other departments equally well.

Let us release the ordinary curate at least from one

labour which needs special gifts and training. I mean pure home mission work.

And let us train a set of men for conversion. I would not confine that special task to the specialist alone, but I would have something of the division of labour that has borne such rich results, both of economy and of precision, in our mills.

And we might gather these rough hewers together, a house of them for a whole town of moderate size, or for a group of parishes. Of course they must not marry while they are so employed, but if Rome and Wesleyanism can find average men embrace this rule of celibacy, and while there are numbers of men in every profession and trade who prefer the single life, we need not fear the strictness of the rule.

And I don't know why we should be very much afraid of words that were in use in our Church, and in all Churches, long before Popery had risen. But if the words have been spoiled, there will be time to make new ones. Meanwhile you will not mistake me if I borrow an old one. Do we not want something like Monastic centres for the conversion of the masses in our large towns, where a group of soldierly young men may, for a few years at least, devote themselves in the simplest life to the poor and the forgotten, the factories and the shop, the lanes and courts of the city? They will be all the better if they have gentle birth, if they were in their college eight or eleven, if they rode to hounds every Christmas holidays.

These men shall be our pioneers to fell the primeval forest, to let in light, to clear the ground, to make roads, and prepare the country for the advance of the regular army.

And these men have sisters of a kindred spirit and the

gift of sympathy. These may be sisters of the poor, and of those who are out of the way.

I heard of a young lady last winter in East London,—a true daughter of all that is best in England,—who divided her year into three parts; four months she hunted, four months she played tennis, four months she devoted to the poor in East London, and they told me of no Church helper who did work as good and true as hers. She is married now, I am glad to say. May her sons and daughters be like her. But there must be many a true English girl who can't hunt four months a year, and whose love of tennis has worn out; and everyone does not marry, some of necessity, some of free will. Ah! but is there no hunting ground in the streets of our great towns, a hunting where the quarry is the noblest, the only noble quarry on the hunting fields of earth? Aye, and if she wishes, let the girl marry the poor and the orphan, and the 1,000 lonely lives of a great town. Why may we not have our S. Catherines of England in the 19th century?

You may say that the monastery is too fixed and hard for us now, but you will not say it truly; for there is nothing that our fathers used that has proved so elastic as the manifold conventual system.

Review for a moment its many and radical changes. First came the Hermit of the Severn bank or the Theban desert. Solitude was his gift from God, and in it he gathered power to stop, by his single devoted life, the whole system of the amphitheatre and the cluster of trades that centred there. You remember the hermit Telemachus in the Coliseum? So the hermit's work was done, and he laid down his lonely life to find himself in the Multitude whom no man can number.

And after him arose the pilgrim, who became the living artery of the world that lay between the Jordan and the Atlantic. And when his journey was ended, and he reached the Golden City, the Benedictine arose to personify the intellect of Christianity, and give new birth to the gifts of the heathen mind. Whatever there was of learning, whatever of thought, was largely due to the third era of the Monastic system.

Then arose the last of the fathers, whose children of the Cistercian Abbey restored severity and simplicity to Christendom.

A century later the two armies of the begging Friars were a very different off-shoot of the same monastic system, who, with their tongues of fire, saved the Church of the 13th century. And later still, in the 17th century, arose the Sisters of Charity under S. Vincent de Paul.

And now, once more, the same undying tree shall bear fruits it never bore before, whose leaves shall heal nations, as they did under other forms in the days of our fathers.

The new call for Sisterhoods comes from the separation of classes and masses in all our great towns, which makes it more necessary and more impossible than ever for the one to know the other, and each to navigate their boat in the river of England's Church. I see no other way in which the Sunday schools, the mothers' meetings, the district visiting, and all the lay Church work of our artisan parishes can be worthily done but by some sort of parochial Sisterhood. Their work may want some of the freshness and buoyancy of the young lady who lives in the mansion or the villa, but it will have more method, more trained skill, and more constancy.

And as for our young laymen, you remember the monastic system has always been mainly a lay institution. Such a brotherhood was my thought for my life before I aspired to Holy Orders. What can be done by men living together a common life for the good of the community outside them, and what can be done by such men alone, has been shown in the great cities of India, and has been told us lately by the Governor of Madras.

The yearly visits of clergy of position or rank to the parsonages and curacies of the diocese would refresh and inspire many a parish. These visits should be authorised by the bishop, and invited by the clergy. Their work should be:—

1st. Sympathy. The sympathy of an experienced brother, and a large-hearted gentleman.

2nd. Counsel. The counsel of one who has read, and thought, and worked hard.

3rd. Strength. The strength of a man whose weakness has been energised by the grace of God, who has bent under difficulties, and bowed on his knees amid his temptations, till his hands have grown both very tender and strong to feel and to help the difficulties of his younger brother.

We have a number of offices in the Church that we don't quite know what to do with—offices of rank and income and leisure—archdeacons, canons, and deans. Only one law I would make; these visitors should be absolutely forbidden ever to catch a train; but with ample time, and unreserved talking out of difficulties, and gathering of Church workers, and talks in the schools and words with the young men, and thoughts of the higher devotion with the communicants, and fervent prayer

with all. With any or all of these, new life would often come to the lonely and weary priest, new strength to the Church worker, new sense of a living and loving communion to the communicants, and a new blessing to many a parish.

APPENDIX V.

THE MIDDLE CLASSES.

The middle classes of this country are undoubtedly keenly alive to what we call the rewards and prizes of the social system; they appreciate most acutely success in life. Nowhere is the maxim, that a man should rise in the world, should better himself, elevate himself in the social scale, so current and made such a home watchword. And this, perhaps, is one reason among others, why the middle classes of society are rather frowned upon by the poet and man of sentiment, and are not nearly such favourites with him as either of the stationary classes, the one below or the other above. The stationary classes, both below and above, acquire picturesque associations connected with time and custom; they repose within their ancient landmarks, they represent former days, they rest upon old ties and relations; they are quiet, soothing, and softening features in our landscape; the poor have the charms of their poverty, and of a certain humility attaching to their station to recommend them; the rich and noble have the charms of ancient wealth and position, the poetical honours of time; but the middle classes have neither the one nor the other, but come before us as struggling uneasy masses

of life; they have emerged from one position and are making their way to another, and in the interim they are without a settled shape; we turn from the repose of upper and lower life to a scene where all is in motion, and where the bustle, strife, and dust of the world are all collected.

Undoubtedly there is some truth in this contrast, and yet the middle classes of this country have an interest of their own attaching to them. Doubtless it is an *ambitious* class, nobody will deny it; it is an active class, all on the alert, and full of energy and spirit. No one can have had any dealings or acquaintance with the business type in this class, without seeing the readiness, quickness of apprehension, and power which it exhibits. Is it not of the utmost importance that such a character as this in a class, involving such power and such results for good or evil to the Church and country, should have the advantage of sound and superior training? Doubtless, unless it has, and unless the Church has some hand in that training, the Church will feel the effects of it some day. It will find that it has slipped its hold over just the most powerful class in the country, and it will find out its mistake when it is too late to correct it.

But though middle life in this country is certainly a struggle, and a very sharp one, does no interest attach to it even on that very account? Is nothing but what is stationary interesting? Is there not a poetry of motion as well as of rest? I believe that what is called the poetry of life, and the romance of real life, is more enacted in this class than in any other in society. I mean by the romance of life its ups and downs, lights and shadows, successes and disappointments. What hopes and fears, anxieties, depressions, joys, emotions of all kinds, gather or have gathered around every shop and every warehouse

in every town of this country? Could they tell their history what a tale they could unfold, what a disclosure of character, what conflicts of feeling! Everything has its beginning, and what a tender thing is that beginning! What hopes and fears centre upon it! How easily may the opening promise be nipped! Through what fluctuations does the little bark of enterprise make way! What ventures must be run! "For I have set my life upon a cast, and I must stand the hazard of the die." What thousands who have staked their all upon some business project have said this to themselves! What prospects to the man himself and all his home circle are involved in the issue! Is trade vulgar in the poet's eye? Yet it is by these deep agitations of heart, these conflicts, and these emotions,—which, if they were represented properly, and to the life, upon any stage, would be thought the most real poetry,—that trade in all its departments, high and low, in all its enterprises, from the pettiest shop in the market-town to the great exchanges in the busy capitals of commerce, is conducted.

As a sphere for the formation of character then, it may fairly be questioned whether this struggling middle-class life comes at all behind either of the two spheres of life just mentioned. It has its snares,—its great snares; and stationary life has too. The humble peasant-life has the temptation to a stupid besotted indifference to everything spiritual; old-established rank has the temptation to luxurious indolence and pride; the struggling middle-class life has the temptation to the love of money and eagerness for getting on in the world. Doubtless this latter is the spiritual ruin of thousands; we see it and know it. It is the special fault of a commercial people. Still, to minds of any seriousness, or that have the least disposition to self-recollection, this very life offers many

corrections to such a worldly spirit. It is remarked that sailors are superstitious because they have to deal with a very treacherous and uncertain element, from which they do not know what treatment to expect. The same kind of reason, operating in a different sphere, has often made the English trader and merchant religious. He is conversant to a degree in which those who belong to the stationary classes are not, with the extraordinary uncertainty of human events; and in the sphere of risk and venture in which he lives (and even without morbid speculation all trade must involve a great deal of this), he is, as compared to the latter, something like what a sailor is to the landsman. There is something in such a situation which inspires a wholesome fear; he feels himself in the midst of what he cannot control, and looks with awe upon that wonderful machinery of human events in which he is so implicated, the springs of which are hidden from him, and are touched by some power above and beyond him. "Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. Behold, he taketh away, who can hinder him? Who will say unto him, What doest thou?" Even success itself inspires fear; even the favouring wave, as it lifts him up, gives him the sense of danger; his heart sinks; he fears he knows not what, and he would fain appease the *θεῖον φθονερόν* with self-renouncing thoughts. Thus, at the very moment of some prosperous climax, just as the height is gained, a calm has come over him like the stillness of the grave; a feeling that all is over, and the end come; he looks behind him and before him,—on the vista of an irrevocable past, and the veil which lies over the life that remains to him, and he feels himself indeed a stranger and a sojourner upon the earth.

But whatever may be the religious effect attaching to situations of uncertainty and risk, certain it is that we have our calendar of religious merchants; witness our schools, our almshouses, our charitable institutions of all kinds. Freely they received, and freely they gave. They returned to God the money which was lent to them. That was the secret learnt by many a successful life. The youth was early launched into the world. In the morning of life he left a frugal, perhaps a humble home; but he had presentiments, and heard prophetic chimes in the distance, and music in the air; he spent the morn in successful toil; in the evening he returned home again, crowned with wealth, of which he gave his native town the benefit; and there he now reposes beneath the stone canopy, having left his benefactions to posterity to speak for him when he was gone.

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